CAN WE FORGET? By Dr. J. E. TALMAGE,
IN THE MAY NUMBER.

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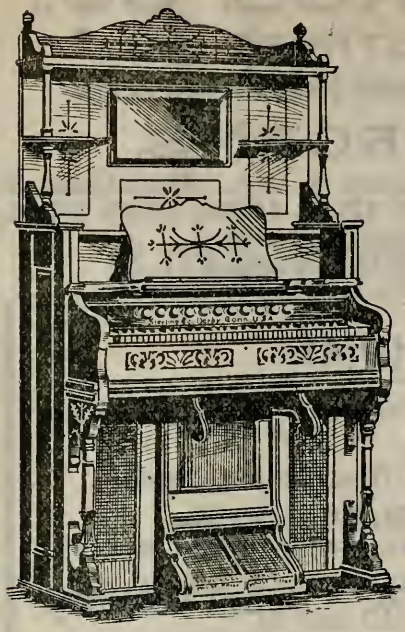

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IMPROVEMENT ERA.

VOL. III. APRIL, 1900. No. 6.

THE KINGDOM OF HEAVEN.

THE ORTHODOX CHRISTIAN VIEW COMPARED WITH THAT OF THE LATTER-DAY SAINTS.

BY PROF. J. H. PAUL, PRESIDENT OF L. D. S. COLLEGE, SALT LAKE CITY.

I.

The Christian churches believe that the Kingdom of Heaven was set up on earth by Christ and the apostles, being identical with the church of those days; that it is a spiritual kingdom, not a visible one, except in so far as the outward church or churches may represent it; that it has been on the earth ever since the day of Christ; and that it is even now gradually filling the whole earth. A good exposition of the general Christian belief on this point is given by the Rev. Robert Jamieson, D. D. of Glasgow, in his commentary on Psalm 110, which is a sequel to the second psalm, and represents the kingdom of the Messiah. The grandeur of the theme, the dignity of the language, and the fact that this psalm (110) is six times quoted in the New Testament, and every time with a reference to Christ, show its Messianic character almost as plainly as do the words themselves:

The Lord said unto my Lord, Sit thou at my right hand, until I mak thine enemies my footstool. The Lord shall send the rod of thy strength

out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn. and will not repent, Thou art a priest forever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head. (Psalm 110.)

THE ORTHODOX CHRISTIAN VIEW.

"The Psalm, which begins in the abrupt style of a lyric, introduces the reader all at once, in imagination, into the court of heaven, when the triumphant Savior on his ascension day enters; amid the applause and acclamations of countless multitudes of blessed spirits, and far above the most exalted of them, at an immense distance, is seen seated on his celestial throne, Jehovah, the Lord of all. The Savior, having completed his work on earth, has just returned, and as he passes through the happy throng, to take, as might be expected, a place with the highest order of angels, the voice of Jehovah is heard calling him to sit at his right hand. * * * The rod of Christ's strength is the Gospel, which is described as 'powerful' (Heb. 4: 12), and it was to be sent out of Zion—*i. e.*, the Gospel, by which a rebellious world is to be subdued to God and governed by Christ, and should issue from Jerusalem, where the hill of Zion stood. (Ps. 14: 7.) And the fact corresponded with these predictions; for the apostles, as enjoined by the last commands of their Lord, tarried in Jerusalem for the promised descent of the Spirit, and after Pentecost began to preach the Gospel in that city, which thus became the center from which the light of divine truth, that was to diffuse itself eventually over the whole world, should emanate. * * * Christ actually did rule in the midst of his enemies; for so rapid was the propagation of Christianity that, in spite of the combined opposition of emperors, philosophers, priests and the countless devotees of idolatry, the religion of Christ went on conquering and to conquer, till it not only acquired the ascendant but became the established faith of the Roman empire. Christ's rule over his enemies was exercised in two ways: some who were implacable and

malignant foes, he overthrew and crushed, such as Herod; while others, who constituted a mighty multitude, were converted into friends, as Paul. * * * 'Thy people,' *i. e.*, his soldiers were more than willing. * * * Hence the Gospel is called the day of his power. * * * Under this bold and warlike imagery, the Psalmist describes the moral victories which the Prince of Peace accomplishes in the world."

To the objection of De Wette that this interpretation "cannot be of much account, since the Messiah is [in this psalm] throughout represented as a theocratic ruler—nay even as a warrior," Mr. Jamieson concedes that, "it is not enough to say that in abundance of other passages, the kingdom of the Messiah is represented as one of righteousness and peace; and that all these descriptions are to be understood of purely spiritual victories, conveyed in warlike imagery. The true answer is this: God has, from the beginning, carried forward his kingdom in a two-fold line of administration—the providential or outward line, and the spiritual or inward. To the outward or providential line belong all those mighty movements which have accompanied the progress of God's church along her course to the present hour."

The saying of Christ, "The kingdom of God is within you." (Luke 17: 21), which is mainly relied upon to prove the correctness of the Christian tradition, is not at all conclusive after we discover that the word translated here "within" is the same word that is elsewhere translated "among," as where John says, "There standeth one among you whom you know not." The Revised Version gives the alternative reading, "The Kingdom of God is in the midst of you."

The Kingdom was the theme of the prophets, and the hope of John the Baptist (Matt.11:1-6), and the apostles (Acts 1: 6,7), none of whom supposed they were as yet in the Kingdom nor the Kingdom in them. Paul and the others always looked forward to a Kingdom yet to be.

That which I believe to be the scriptural view, representing the general belief of the Latter-day Saints as to the Kingdom, is summarized in what follows. Owing to the length of the article some desirable quotations are omitted and no comments beyond the headings are made upon the texts quoted.

VIEW OF THE LATTER-DAY SAINTS.

I. The Lord claims paramount authority over the earth; he has appointed a king over it, and will certainly establish his kingdom.

Yet have I set my king upon my holy hill of Zion. I will declare the decree. The Lord said unto me, Thou art my son; this day have I begotten thee. (Psalm 2.)

I have found David, my servant; with my holy oil have I anointed him. (Psalm 89.)

The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. (Psalm 110.)

Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matthew 19: 28.)

II. It will be an actual, visible, earthly kingdom, not a so-called spiritual one.

Behold a king shall reign in righteousness, and princes shall rule in judgment. * * * And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. (Isaiah 32: 1, 18.)

And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. (Isaiah 65: 21.)

III. It is to be set up on the earth in a definite place.

And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. (Isaiah 2: 2, 3.)

IV. And at a certain appointed time.

There is a God in heaven that revealeth secrets, and maketh known * * * what shall come to pass *in the latter days.* * * * And in the days of these kings [the nations of modern Europe] shall the God of heaven set up a kingdom, which shall never be destroyed; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. (Daniel 2: 44.)

V. Christ's kingdom will begin in a desert place, which is to become fruitful.

The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. * * * And the parched ground shall become a pool, and the thirsty land springs of water. (Isaiah 35.)

I will open rivers in high places and fountains in the midst of the valleys. * * * I will set in the desert the fir tree and the pine and the box tree together. (Isaiah 41: 18, 19.)

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. (Isaiah 55: 13.)

VI. Its citizens shall be a people who have been despised and downtrodden; but they shall be made great and powerful.

In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden underfoot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion. (Isaiah 18: 7.)

A little one shall become a thousand and a small one a strong nation. (Isaiah 60: 22.)

And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers. But ye shall be named priests of the Lord: men shall call you the ministers of our God. (Isaiah 61: 5, 6.)

And all thy children shall be taught of the Lord; and great shall be the peace of thy children. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. (Isaiah 54: 13-17.)

VII. His people shall be unpopular, and shall endure reproach and persecution, but shall be known by their fruits.

Think not that I am come to send peace on the earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law. And a man's foes shall be they of his own household. (Matthew 10: 34-36.)

Yea, and all that will live godly in Christ Jesus shall suffer persecution. (II. Timothy 3: 12.)

In this the children of God are manifest, and the children of the

devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. (John 3: 10.)

Wherefore by their fruits ye shall know them. (Matthew 7: 20.)

VIII. This kingdom will encounter many enemies and much opposition; but the opposition is vain, absurd, and irrational.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. * * * Be wise now therefore, O ye kings: be instructed, ye judges of the earth. (Psalm 2.)

IX. The enemies of this kingdom, after being warned, are to be overthrown.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure. * * * Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. (Psalm 2.)

The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. (Psalm 110.)

X. In the overthrow of God's enemies, his people are to be the instruments.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth. (Psalm 110.)

Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. (Psalm 149.)

(To be concluded in May number.)

A RIDE ON THE LOCOMOTIVE OF THE "EMPIRE STATE EXPRESS."

BY GEORGE E. HILL.

Congress having adjourned for the holiday season, I betook myself to the great city of New York, both for the purpose of "seeing the sights," and visiting relatives. I landed in the Metropolis on the day before Christmas, and spent nearly all of the forepart of the week visiting the points of interest in and about the city, whose names are legion.

The most exciting and interesting feature of my stay in the "big" town was a ride on the engine which pulls the "Empire State Express" from Albany, the State Capital, to New York City, a distance of one hundred and forty-three miles, over the New York Central and Hudson River Railroad, without a stop. I fully realized what the coal dust and other inconveniences attendant upon such an undertaking would be, still, I decided to accept the invitation to ride. This road extends north from New York to Albany and Buffalo, and is recognized as the best equipped railroad in the East. The trains depart from the Grand Central Passenger Station, the only one in the city, and which is centrally located on Forty-second Street, and Fourth Avenue. It has recently been rebuilt, and is now one of the largest and finest passenger stations in the world. All the trains of the above named company arrive and depart from this depot. There are on an average, three hundred and twenty regular passenger trains arriving and departing from this station each business day of the year, and during the busy season many of these trains are in two sections. During the past year, there were nearly fourteen million

passengers in and out of this depot—an average of more than thirty-eight thousand per day. An idea of the through train service of the New York Central to the North and West may be obtained from the fact that there are twelve trains per day to Buffalo, nine to Niagara Falls, eight to Chicago, six to Cleveland, five to Detroit, two to Indianapolis and St. Louis, three to Cincinnatti, two to Toronto, four to Montreal, three to the Thousand Islands, two to Adirondack Mountains, eight to Saratoga, and, in addition, numerous express trains to local points on the line. All this in addition to the freight traffic.

At 10:30 o'clock on the morning of December 30, 1899, we boarded engine No. 872 which has drive wheels six feet six inches in diameter, with cylinder stroke of two feet. At a given signal, we began to speed northward. On leaving the passenger station, the road, which is four-tracked, tunnels under the city for two miles, and is then built upon an elevated structure for several miles further before reaching the outskirts of the city. From the depot to the city limits, on the north, the distance is fourteen miles. In traversing this space, the ringing of the locomotive bell and the blowing of the whistle, are forbidden by city ordinance. The use of coal is forbidden in any of the engines while traveling over this distance, as the emission of black smoke is prohibited within the city limits; coke is used instead of coal to generate steam. The road runs close alongside the bank of the broad and beautiful Hudson River all the way from New York to Albany. This river is four miles across at its widest point, and, during the boating season, literally swarms with all kinds of water craft; but at this time of year it is frozen over. To get off Manhattan Island, on which New York City is situated, this road passes over the Harlem-River draw bridge, the largest swinging bridge in the world. Among the points of interest along the west shore of the Hudson are the following: the Highlands; the Palisades; West Point Military Academy; Newburg; Washington's headquarters during the Revolutionary war, where the building he occupied is still standing with its contents the same as used by Lafayette and Washington; the Pokeepsie bridge across the Hudson, two miles long and two hundred feet above the water; and the Catskill mountains, the summer resort for New Yorkers; and a number of

towns and cities. On the east bank, we passed through Yonkers, about thirty-five thousand population; Tarrytown, twenty thousand; Sing Sing, where the State penitentiary is located, containing between twelve and fourteen hundred prisoners, the town having about twelve thousand inhabitants; Peekskill, twenty thousand; Cold Springs, five thousand; Fishkill, twelve thousand; Rhinebeck, eight thousand; city of Hudson, thirty-five thousand; and Albany about fifty thousand. The large and magnificent summer residences of the Rockefellers, Helen Gould, Vanderbilts, et al, New York's millionaires are also situated along the bluffs forming the east banks of this noted river. The most noted residence is that of Washington Irving, built in 1656, which is still intact.

About one-half of the distance from New York to Albany the road consists of four tracks, and the balance of the way there are only two. We made the run going up, in less than four and a half hours, arriving at the State Capital at 2:25 p.m. The "Empire State Express" is not due in Albany from the West till 7 p.m., which necessitated our stopping over there four hours, and during this time, I visited the State Capitol building, which is an elaborate structure, having cost several millions of dollars. Awaiting the time of departure, number 872 was run into the roundhouse, examined and cleaned, making it ready for the unparalleled trip down again. Promptly at 7 p.m., the engine was attached to the "fastest train in the world," and we pulled out upon the (to me) thrilling and eventful trip. As soon as we were across the bridge spanning the Hudson, and out of the yards, the throttle was thrown open, and we began to bound forward, faster and faster by every turn of the ponderous wheels, until it seemed to me that we were not gliding along over the earth, but were flying through space. Buildings and other objects swept by us in an almost unrecognizable mass. If a derailment should occur, there would be absolutely no hope for the human beings thus being hurled along at such tremendous speed. A "slow-down" was made three times during the run, in order to scoop water, and once in passing through a town, which were the only restrictions placed upon the regular momentum maintained through the journey. In doing this, of course several minutes each time were lost, which made necessary an extra effort to regain lost time. During

some of these spurts, a speed of a mile in forty-five seconds was made, which is fast running, especially for a "tender-foot" on an engine. We fairly flew through the towns and cities named above—through the railroad yards, over switches, and between cars and buildings, around curves, and through tunnels, (of which there are some twelve along the route), making no allowances whatever for such things, the great desire being to reach the Metropolis by 10 o'clock, schedule time. This nerve-trying speed was kept up the whole distance, and we rolled into the Grand Central Station one minute ahead of time. The train consists of about seven coaches, and is the pride and boast of New York. No other railroad in the world operates a train this distance without stopping, and especially at the speed of the "Empire State Express." The average speed maintained throughout the trip was about forty-eight miles per hour. This continued between Salt Lake City and New York would enable one to make the journey in about fifty-three hours—a trifle over two days. This, however, will not be accomplished until western railroading is more perfect than at present.

This leads to a description of the system employed on the New York Central. As before stated, the road is a double-tracked one. Trains going north keep on the right track, and those coming down, run on the left, an arrangement similar to that adopted on the double-tracked street car service in our city. Telegraphing is not used in managing the running of the trains; but in lieu thereof what is known as the "block system" is in vogue. This consists of small towers erected along the side of the tracks at convenient distances—about every mile and a half apart. A watchman is placed in the top of each one of these block houses, and by means of levers he controls an arm which projects out from a pole set alongside the railroad. These cross-arms are of different colors, each of which has a significant meaning to the engineer. If the blue is up, the train going under it must slow down and be under full control before the next signal post is reached, and if the red arm signal is here up, the train cannot pass this point until it drops—denoting that the train ahead had passed the next signal up the track. This method prevents the trains from getting any nearer together than a mile or mile and a half, and thus obviates

collisions—rear-end collisions, which only can occur on these roads. At night the same system is successfully operated by different colored lights, and hence, as the only obstructions on the track can come from trains running in the same direction ahead, an engineer, can by noticing the signals, always tell if the road is clear to a certain point. With the "Empire State Express" everything must be out of the way fifteen minutes before it is due. This system avoids the possibility of misinterpreting telegraphic orders and the like, which usually causes the most disastrous wrecks, resulting in great loss of life and property.

As stated, we slowed up three times to scoop water. This is accomplished by a tank some twelve hundred feet long and about twenty inches wide, it being situated in the centre of the track and filled with water. When water is needed, and while the engine is passing over one of these troughs, a scoop, slanting in the direction the train is going, is lowered from the tender, and the speed of the train forces the water up this scoop-pipe and drops it over into the tank. From three thousand five hundred to four thousand gallons are thus taken up in about one-half of a minute, and the train speeds on its way.

The tender once loaded with coal lasts the entire trip down with the "Empire Express," and in making the round trip, about three hundred miles in all, seven tons of coal are used. The fireman is kept busy feeding the furnace which eats up the large lumps of coal as if they were of some immaterial substance. The same engine makes the trip every day—that is, the company gets about a three-hundred-mile trip each day out of their engines; but there are two sets of engineers and firemen, who take turn about every other day. On coming down, as going up, the bell must not be rung, nor the whistle blown, while traversing the distance of fifteen or twenty miles in entering New York, thereby not disturbing the nerves of the citizens living along the line. In conclusion, I will say that there is perhaps nothing more exciting and thrilling than a ride on a real, live (?), bounding, struggling, snorting locomotive, and especially the one that pulls the fastest and most famous train in all the world—"The Empire State Express."

FOR THE SALVATION OF SOULS.

A STORY IN TWO PARTS.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "A YOUNG FOLKS' HISTORY OF THE CHURCH," ETC.

PART SECOND.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and by love unfeigned;

By kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile.

Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.—*Doc. and Cov. Sec.* 121.

The stake superintendency and aids of the Young Men's Mutual Improvement Associations met each week in an upper room at the home of the superintendent. There they talked over the affairs of the associations and planned for their best interests. Their meetings began with the singing of a hymn, then they drew their chairs in a circle and by them knelt and offered up their prayers to God. Reports of visits to associations were given, suggestions offered, and then the next week's lesson was recited from the manual. Sometimes there were special meetings, as was the case the evening when the missionary representing the General

Board laid before the officers his instructions to them regarding the system of local missionary work.

That evening the superintendent spoke earnestly of the work of improvement among the young men of Zion. "Right in our own fair city the enemy of righteousness has planted another stronghold in the shape of a saloon, whereby to bring our young to destruction. I tell you, brethren, our responsibility is great, and we have plenty of work before us. I believe this system of quiet, private missionary work will result in much good. Let us take hold with a will, put our hearts into it as much as we did when doing missionary work in the world, and God will bless us and give us souls for our reward."

At the next regular meeting it was decided that each of the stake officers be given the name of a young man that needed laboring with. Seven names were written on seven slips of paper and then distributed to the best advantage. The name on one of the slips they all shrank from.

"Brethren," said the superintendent, "we all appreciate the difficulty of this brother's case. I have been thinking which of us would likely have the most influence over him and have concluded that Brother Acton should take this name."

So William Acton put the slip of paper in his pocket, and said he would do his best. Written on that paper was the name of Harrison Ware.

From that evening Will Acton began to study Harrison Ware. He knew he had no easy task, so he prayed much for assistance. Harrison was perhaps five years older than Will. They were not very intimate, as they lived in different wards, so Will went out of his way to and fro from his work to step into Harrison's grocery store to purchase some article and have a chat with him.

By careful inquiry Will learned fairly well Brother Ware's spiritual condition. He had nearly ceased going to meetings. During the year past, he had two credit marks on the records of the Seventies' quorum. He had never joined the Mutual, though he had visited the meetings a number of times shortly after the missionaries had visited him last year. Then Will tried to ascertain where Harrison's interest lay, and that was no hard task. Harrison Ware was aspiring to be a leading politician in his ward.

He would rather talk politics than sell groceries. Will studied him along this line, and had many chats with him upon political principles and party candidates. In time, the missionary concluded that the strong hand of party power had Brother Ware in its grasp, and was fast squeezing out of him all interest for anything else. Even his religion, for which he had sacrificed much, gave way to the demands of this partisanship.

One evening, Will saw Brother Ware's oldest son, a lad of about fifteen, enter the corner saloon. The boy did not stay long, but it was enough to give the missionary a chance. Next day Will called and asked if he could have a talk with Brother Ware.

"Certainly, come right in, Brother Acton," and he led the way into the office.

"What I wanted to tell you was that I saw your boy George go into the saloon last night. I thought as a parent you would like to know."

"George is a little wild I know, but I had no idea that he frequented the saloon. I am much obliged to you, Brother Acton, for letting me know. I will speak to him about it."

"How is it, does he attend the Mutual Improvement meetings?"

"Not as he ought to. I can't get him interested, and then, there's Bishop Wild's boys, you know. They lead him off and you can't expect—"

"But, dear brother, don't you think a little example from his father in that line would help?"

The grocer laughed. "Well, perhaps it would; but, you see, I haven't the time. Besides, the president of our association is a little cranky and—"

"Look here, Brother Ware, we're all 'cranky' on some things, even the best of us are."

"Yes; you're right there. The best of us are. I suppose you heard President Blank's sermon at the Tabernacle last Sunday?"

"Yes; and I saw you there. What did you think of it?"

"It was all bosh, mere bosh. Why, he himself doesn't practice that doctrine; and I actually heard of an apostle the other day—"

"Well, I'll have to be going," interrupted Will, and he left the

store. A certain oppressive feeling always came over him after listening to such fault-finding. It made him miserable, and he did not enjoy the experience. Had he not been on a mission, he certainly would have kept outside the circle of such an influence.

"I've underrated my task," thought Will, as he walked home. "Brother Ware is already far in the dark. When a man finds fault with every officer of The Church from the teacher on his block up, then I pity him. There certainly can't be much sunshine in his own life. Poor Brother Ware, what can I do to help him?"

Harrison Ware did not respond to the invitations to attend the association meetings. Will thought he became more bitter at every talk he had with him. In their meetings some of the officers reported some glowing successes, but Will's was not encouraging. He had a mind to give up, but his brethren would hot hear of it. "The harder the battle, the greater the prize," they said.

One day, Will Acton brought with him an interesting account of some missionary experiences in the Eastern States. Brother Ware received Will coldly, bordering on rudeness; but the missionary was not to be daunted. He got out his paper and showed him the article.

"You spent over two years in that locality, didn't you?"

"Yes."

"I thought you would be interested in the account."

"Well, I'm not very;" and he went on arranging some goods on the shelf.

They were alone in the store, and Will began reading the article aloud. The merchant listened, and presently came and sat on the counter. As the reading proceeded, Will could see the interest brighten in the listener's face. The missionary had found a tender spot upon which he could make an impression, and the discovery gave him renewed courage. He left Brother Ware looking over the paper the second time.

A few days after, as Will called at the grocery store, he was greatly surprised to see the blinds down, and a strange name in the window as assignee. Harrison Ware had failed. A great pity welled up in his heart. He thought of Brother Ware's three boys and their neglected condition. (Brother Ware's wife had died four years ago.) The grocer had lately been seen visiting the

establishment where the beautiful bottles were displayed. And now he had failed in his business. He was going fast down the hill, and the efforts of the missionary seemed to have no effect. Will tried to find the merchant, but seemingly he tried to avoid everybody as much as possible.

Some days after the assignment Will called at Harrison's house and found his rooms vacated. The neighbors said they had all moved to Salt Lake City.

That same evening at the officers' meeting, the name of Harrison Ware was given up; but as Will Acton was walking home, a passage of scripture came to him so suddenly that it somewhat startled him:

> How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?
>
> And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

It was enough for Will Acton. Within a few days, the April conference would convene in Salt Lake, and Will got a week off and attended.

It took two days of search and inquiry to locate him. Then he found the small family in a little, old, adobe house not far from the railroad station. The father was not at home, but the oldest boy had taken charge of affairs and had tried to arrange the meagre household belongings as comfortably as he could. The children seemed pleased with a face they had seen at home.

It was in the evening, and the father soon came in. Of course he was surprised to see his visitor. Harrison showed signs of the ordeal through which he was passing, and Will noted the haggard expression in his face. Will accepted the invitation to share the simple evening meal, and then when the boys had gone to bed the missionary began his work in earnest.

Will led Harrison into telling him about his troubles. Brother Ware was not blind to the continued interest his friend took in him. Will could see that Harrison was a struggling man. He felt that the crisis in the man's life had arrived, and that the powers of good and evil were battling for the possession of a soul. Har-

rison would make some most bitter accusations, then he would melt into a mildness bordering on tears, only to work himself up again into a passion against his brethren.

Elder Acton talked quietly. He felt the Spirit of God resting upon him and it gave him power over this man.

"Brother Ware," he said, "your father left his native land for the Gospel's sake. Your mother suffered in the early persecutions for the same cause. I know their one great aim in passing through these trials was that their children might be firmly established in Zion and in the faith of Christ. Would you be willing that they should come tonight, hear what you have said and feel of the spirit you have manifested?

"Never mind answering, Brother Ware. I want to bring you back to your early days. Do you believe that when a servant of God took you down into the waters of baptism and there immersed you for the remission of your sins, that that was an ordinance of any consequence? Do you think that when the hands of the elders were placed upon your head that you received the Holy Ghost?"

"I know it."

"Do you believe that the Gospel is the power of God unto salvation?"

"I have never denied the Gospel, and I hope I never shall. The Gospel is true enough, but—"

"But, dear brother, you stultify yourself. You say the Gospel is true, yet claim that its ministers are evil-designing men. You claim a church can exist pure whose every department is controlled by wrong-doers. You do not doubt the validity of your baptism, or of that of your children's, yet you can not trust those same men with any portion of earthly authority. You call in the Priesthood to administer to you and your family, to call down heaven's blessings upon you, and you do not question their right, their authority; yet you cannot trust these men in a petty matter of worldly moment."

Harrison had slowly dropped his head, and now sat looking at the table.

"You have a wife in the other world. You love her. You were bound to her for all time and eternity, and it is among your fondest hopes that some day you will clasp that wife again to

your bosom; that you will call her wife, and she will call you husband. What would you think should I tell you that the whole thing is a delusion and a snare, and that he who performed that ceremony, claiming power from on high, was a cheat and a rogue? Brother Ware, you would trust these men you have so bitterly railed against tonight and many other times, with the most sacred desires of your heart, trust them to bring to you the greatest gift God can bestow upon man, trust them to perform for you ordinances that will insure your eternal salvation and happiness in the worlds to come—yet, dear brother, you will not grant them the common privilege which every American citizen claims of expressing his opinion on a political question— you will not trust them in the most insignificant of perishable worldly affairs."

Harrison did not answer, but tears stood in the man's eyes.

"You, Brother Ware, have been upon a mission as I have also. You have exercised the God-given powers of the Priesthood, and you have rejoiced in it. You know it is true. You, no doubt, by that same divine authority brought souls into the fold of Christ who are now blessing your name and memory for those kind deeds. Oh, those were sweet moments, Brother Ware. Those were blessed days, employed in the service of the Master for the salvation of souls. The memory of those mission years comes to us now as a holy benediction, as a calm, soothing sweetness distilling into our troubled souls."

The two men, as with the same impulse, slipped quietly onto their knees. Will Acton prayed aloud. When he had finished, he looked at his brother who did not move, neither arose from his position, and Will again bowed his face into his hands to pray, this time inaudibly.

A strange feeling had come over him. From the joy of conversion, he had relapsed into a feeling that his brother would not be completely won by his labors alone. At this critical moment, he felt the need of other help, and this help should come from his brother's missionary experience, some fellow missionary perhaps, who would rivet together firmly the past to the present. All this flashed through his mind in an instant, and when he prayed again it was that God would send him this assistance.

A light tap came at the door as the two men arose.

"Come in," said Harrison after a short pause.

A young woman came in with a tray on which steamed three bowls of soup. At the sight of the two men she paused at the door.

"I—I beg your pardon," she said. "I expected to find the three boys here, and I brought them some soup."

She placed the tray on the table and looked at Harrison Ware.

"Brother Ware!" she said. "Brother Ware, is that you? I didn't know *you* lived here. Surely, you are Elder Harrison Ware?"

"That is my name; and you—to be sure, you are Sister Margaret Lee. And how are you? You have changed some, but I would know you. Well, well, and what a surprise!"

The two shook hands warmly. Will backed out of the way and stood looking at them. Then he knew his prayer was answered that his re-enforcement had come, and that he could even at that moment retire from the field assured of victory.

Will was introduced, and as he looked into the clear eye and open countenance of the young woman, he saw character written there. Another little prayer went up from Will's heart, a prayer of thanksgiving and gratitude. The three sat around the table and talked of the past and a new light came into Harrison's face as he recalled his missionary experiences.

Will let the others do most of the talking. He listened and enjoyed their conversation. Margaret said she lived with a family a few doors away. She had seen the three boys in the yard a number of times, and had pitied their apparently homeless condition. Then Harrison had difficulty in speaking, and there came a pause in the conversation, during which Will took the three bowls from the table and put them on the stove. Then when they were sufficiently warm, he placed a bowl before each of them.

"The boys have gone to bed, Sister Lee, and it won't do to have the soup spoil. Help yourselves."

They all laughed again, and began sipping the warm liquid.

"This reminds me," said Harrison, "of a Christmas back in the missionary field. Don't you remember, Sister Lee?"

O, yes, she remembered.

"You see," continued Brother Ware, turning to Will, "Sister

Lee is famous for making good soup, and she became such an expert at it that she actually served it once for our Christmas dinner. Think of it, the broth from a knuckle bone for a Christmas dinner—nothing but the broth, remember."

"Brother Ware, we had bread and butter with it. Tell the straight of it, if you please: and if I remember rightly, you were greatly pleased with that dinner."

"I think it was the best meal I ever ate; and look here, here's a coincidence. There were just three of us sitting around a table something like this one. Yes, and we had three bowls—

One for me, and one for you,
And one for old Sister Hennesey.

It ought to be Christmas now."

"It *is* Christmas now," exclaimed Will Acton, as he gave the table a tap with his spoon."

"How do you make that out?"

"Today is the real Christmas, or rather the anniversary of the birth of Christ. Today is the Sixth of April, which is the birthday of our Lord and Savior Jesus Christ."

Will arose in making his little speech. The others arose also; and while they stood there looking at each other, Harrison Ware said:

"You are right. Today is the real Christmas; and doubly real it is to me, for today has Christ again been born to me. Again has his regenerating power been exercised in my behalf. I see the brink whereon I stood, the depth and awful darkness into which I was going. O, God, be praised for your love, brother, your patience and long-suffering; and for you, dear sister, that have come again into my life with your smile and your sunshine from heaven. I am so weak. You must both help me. You must not desert me. O, God, forgive my sins and help me to overcome them. Bless my brother, bless my sister, bless us all in the name of Jesus. Amen."

And the other two said fervently, "Amen."

COLLECTION OF ANECDOTES.

THERE IS A LIFE BEYOND.

BY SAMUEL L. ADAMS.

The object I have in presenting the following narrative to the readers of the ERA is to add one more testimony, to the many which God has revealed, that there is a resurrection and a life beyond. The Lord God appeared to Adam, in Eden; to Abraham, on the plains of Mamre; to Moses; and at the baptism of Christ, let his approving voice attest the divinity of the Savior. Moses and Elias appeared on the Mount of Transfiguration; and we read of prophets standing in the presence of John on the Isle of Patmos. The angel Moroni appeared in this generation; and, further, the Father and the Son appeared to the Prophet Joseph Smith, showing that they still live, yesterday, today and forever!

Time after time, the angel appeared until the plates containing the record of the Book of Mormon had been translated and brought forth, and shown to the natural eyes of the witnesses. Then there was the vision in the Kirtland Temple, followed later, and to this day, by consoling manifestations to thousands of the children of God who have bowed in obedience to his commands—such as tongues, interpretations, prophecy, visions, healings, ministering of angels,—all for the comfort of the Saints, and to establish them in the truth.

I will now relate what occurred in the year 1865, as I recently wrote in a letter to my grandson, Walter Adams, now on a mission in Germany:

"DEAR GRANDSON:—In June, 1865, an epidemic of diphtheria

raged in St. George. Two of our children, John H. and Minerva Adams were attacked, and died within twenty-four hours. Our home was filled with gloom. One of the most devoted mothers mourned as only mothers can, and, like Rachel of old, would not be comforted. Days and nights passed without sleep or comfort, and the marks of suffering began visibly to affect her mind. The neighbors remarked how miserable was her life. Our neighbor, Apostle Erastus Snow, came to our home occasionally to speak a word of comfort and try to change the trend of despair. Seeing the condition of things, he said:

" 'Sister Emma, you must desist from this course, or these little children will soon have no mother. Since the Lord has seen proper to deprive you of the company of two, would it not be wiser and better on your part to make the best, trying to care for the remaining ones?'

"With this, she burst forth in tears and said, 'O, that God would only lighten my heart with the knowledge of where my children are; or. if any one has care of them! To me, they are gone, I see them in my mind in a fathomless abyss, from whence they may never return to me!'

"She then sank in despair; whereupon the apostle made the following prophetic utterance:

" 'Sister Emma, I wish you to desist from encouraging these despondent feelings, and rely upon God, the Father; and if you will do so, God our Father shall give you a witness of where your children are and by whom taken care of.'

"This promise was made in the name of the Lord, and while I was present, and was afterwards made use of by me to inspire her in the belief of its fulfillment, when moments of despair came over her. Four or five weeks passed; her nerves had quieted down to a great extent, and she continued in the blessed task of caring for the little ones left her.

"It was a day late in July or early in August. The sun had set. The mother said to her eldest daughter, twelve or thirteen years of age:

" 'Elenor, go to the bed-room and get me Ettie's night-dress.' The girl obeyed, starting through the dining room from the east portico where her mother sat.

"No sooner had the child pushed open the bed-room door than she stood transfixed, gazing upon one of the loveliest sights ever beheld by mortal eyes. It was a lady dressed in white, with dark folds of hair hanging over her shoulders. She had a pleasant, happy countenance, which smiled upon the girl, and she bore two children in her arms. Fear fled from the little girl, who continued to look until her mind was satisfied. She identified two of the children; she had nursed and cared for one of them nearly two years, but he was standing, holding to the skirts of the young lady—that was John—the other which she recognized was on the left arm, and this one she had nursed for a few months only—this was Minerva. But there was still another little girl which she describes as a little one twelve or thirteen months old, her age and face she could not comprehend while she stood there trying to discover who it was. The vision presently passed away.

"Returning to her mother in a very excited condition, she exclaimed: 'Mother, I know you will not believe me! I cannot tell what has happened!' She continued in this way until about nine o'clock next morning, when, to our great joy, she related the foregoing facts. When she had spoken of John and Minerva, she asked, 'Who was the little girl that appeared to be twelve or thirteen months old?' We then told her it was her twin sister who died at the age of thirteen months. She described her dress, even mentioning the narrow satin ribbon tied to her little shoes, so that mother could not fail to know that it was her darling Emma.

"The foregoing was no dream; it was an open vision given to one whose young mind was not capable of concocting stories of that kind. Besides, she had never seen the young lady who thus appeared befor her, but she told her story of description so plainly that her mother knew who she was.

"To complete the foregoing, my wife had a dream some nights afterwards. She awoke me saying: 'My mother has just left me. My dream is so real that I feel she was in the room with me. O, she has given me so much comfort! I asked her if she knew where my children were, and she replied, 'Yes, Ellen Emma has charge of your children. You know she is one of your faith, and that people are all happy together.' 'Well, mother, can't you go

and mingle with Ellen Emma and our people?' I asked. She replied, 'Not yet; the Lord will open a way during your life time, by which I can be admitted to that class of people, for I believe as they do, and wish to be one of them."

"Thus ended the vision and also the dream which brought peace, joy and comfort to our home in those days of bereavement, trial and distress. Now, Walter, the young lady was your grandma's niece, through whom your grandma received the Gospel, and she was laid away just as your Aunt Elenor described her. May God grant you a confirming testimony of the foregoing, is the prayer of your grandsire,

"Samuel L. Adams."

MEMORIES OF THE PAST—REFLECTIONS ON THE FALL OF NAUVOO.

BY HON. JESSE N. SMITH.

Some years ago, when crossing the Atlantic, the writer met with an incident which awakened what to him were interesting reflections. The ocean voyage had produced the usual effect upon the passengers; being brought face to face with the grand and awe-inspiring ocean, all were more or less lifted out of the narrow grooves of creed and party. Each must feel his insignificance, and also his dependence upon the care and providence of the great Creator.

We had on board a young Illinoisan who seemed to conceal his identity, while his avowed object in going abroad was to help to free Ireland from her connection with the government of Great Britain. He was in short a Fenian. Thoughts of Robert Emmett immediately occurred to me, as this man was handsome and well-spoken. One morning he singled me out on the deck and asked the favor of some conversation. Withdrawing a little apart he said: "How do you 'Mormons' feel toward us Illinoisans for driving you out of our state in 1846?" Though taken somewhat by surprise, the question opened a subject of great interest to me. I

replied that I could not undertake to answer for the "Mormon" people, but speaking for myself, I felt that a grievous wrong was committed, a wrong so great that I could not describe its scope or consequences, a wrong for which no reparation had ever been proposed or attemped, so great as to be beyond the power of man to condone or palliate, and must therefore be left in the hands of God.

He distinctly disclaimed all responsibility in the matter, urging for himself that at that time he was so young that he could have no lot nor part in such proceedings, and making the same claim for those then in power throughout the state, and maintaining the Ingersoll doctrine, that the children are not responsibe for the sins of their fathers; this, so far as the moral responsibility was concerned. But he did not deny that the state was responsible to the "Mormons" for pecuniary damages.

The conversation ended, but in reflecting upon the subject, I could see no sufficient reason for discarding the scriptural doctrine that God will remember the sins of the Fathers against the children unto the third and fourth generations of them that hate him. Of one thing I was fully assured, the good actions of parents descend upon their children like a benediction.

Mr. Cushing had just negotiated the Alabama Claims Treaty by which Great Britain paid to citizens of the United States, fifteen millions of dollars in damages done to merchants and others who lost ships on the high seas through the depredations of the *Alabama* and other confederate cruisers. But Mr. Cushing was pleading the cause of the rich who no doubt furnished money to help the case along. Whoever interested himself for the poor and the unpopular? The mind reverts to the good Savior of the world, who raised up from death the son of the widow of Nain and sent him home to help his mother. But who of the great and noble of earth have interested themselves for the suffering Latter-day Saints? One only, so far as I call to mind, the manly, the noble Thomas L. Kane, whose description of the exodus from Nauvoo will remain a lasting monument to his memory. Where were the other great men, statesmen and philanthropists? The tender-hearted Lincoln who lived in Springfield, Illinois, in the immediate neighborhood where Brockman's mob forces were mus-

tered, organized, armed and equipped for their expedition—why was Lincoln's voice not heard in opposition to these outrageous and lawless proceedings?

My mother, with her two children left the doomed city of Nauvoo a few months before the final tragedy, but we were not so far away but we could hear the cannon shots during the three days of the final struggle. Shortly after, there came a trusted man with a team from Council Bluffs to take us on.

We divided our scanty belongings once more, (they had been divided before,) taking only the things most needed; we gladly turned our faces westward, to follow the Twelve into the wilderness, "seeking the phantom of another home."

We soon joined the fugitives from the battle, for whom teams had also come from the Bluffs. They were all more or less enfeebled through want and exposure; many had ague, and some of the men were suffering with gunshot-wounds received in the battle; they had no medicines, no comforts for the sick. In the solemn stillness of the night, I heard a man very earnestly pray for death; his wife succumbed but a few days before, and he was very weak. His prayer was not immediately answered, he lived to be very useful and to raise an honorable family in the valley. They related the miracle of the quails which came in great numbers to their starving camp, and were picked up living by old and young. I listened closely to their recital of the incidents of the battle, of the good conduct of Esquire Wells, the bravery of William Cutler, John Gheen and Charles Lambert, and the heroism of Captain Anderson, who fell.

A BROTHER'S DEFINITION OF GROSS DARKNESS.

BY C. L. WALKER.

During the early 40's Apostle Parley P. Pratt deemed it wisdom to inaugurate some out-door or street preaching in a rather aristocratic and populous district of the Manchester Conference.

If I remember rightly, Brother Peter S —— was appointed to hold meetings in this district! Brother S—— was zealous for the spread of the Gospel, though but a novice in Biblical lore, and by trade a salesman in a small-ware shop where spool-thread, cotton balls, buttons, etc., were sold by the gross or otherwise. On a bright Sunday morning in June Brother S——, armed with his Bible and hymn book, sallied out to fill his first appointment on Oxford Road, in sight of All Saints Church. He got along fairly well with the opening exercises; then came the trying ordeal of preaching to the motley crowd that had gathered around him during the singing. With a deep sense of humility before God, he opened his pocket Bible and took for his text Isaiah 60: 2, laying particular stress and emphasis upon the sentence, "darkness shall cover the earth, and gross darkness the people." He had hardly closed his Bible when a pompous local preacher interrupted him, and in a sarcastic manner, said: "Can the deluded 'Mormon' tell us what gross darkness means?"

Brother S—— was nonplused for a moment; then like a flash, his business transactions over the counter came to his aid: "Yes," replied Brother S——, "anybody knows that a gross is twelve dozen; therefore gross darkness means that the minds of the people are one hundred and forty-four times darker than the earth."

Shouts of laughter and jeers went forth from the crowd at the expense of the local divine, who hastily disentangled himself from the by-standers, humiliated and crestfallen, beating a hasty retreat down Oxford Road, a much wiser man as to what gross darkness meant, at least from the standpoint of Brother S——.

BE NOT DISCOURAGED.

BY PRESIDENT W. W. CLUFF, OF THE SUMMIT STAKE OF ZION.

When young Elders are sent on missions and meet with opposition, prejudice and indifference, so general in the world, they often feel more or less discouraged. They often travel days and weeks without apparently having made a single convert; are refused a night's lodging, or even a meal of victuals, and are possibly reviled and threatened with violence. Under these circumstances, they are sometimes inclined to feel that their labors are in vain. They should remember, however, that Christ met with similar difficulties and discouragements, yet he said to his disciples: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth"; and his apostle, James, admonishes the Saints: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The labors of an elder who diligently bears a faithful testimony, warning the people to repent, will in time yield fruit. "Cast thy bread upon the waters: for thou shalt find it after many days." I call to mind an instance which proves the truth of the above saying, and which came under my own observation while laboring in the Scandinavian Mission, thirty-eight years ago.

A young elder, weary and foot-sore, called at the humble cottage of a lowly peasant and asked for a drink of water. He met with a kind, hospitable reception from the honest man and his wife; the elder preached the Gospel, and bore his testimony to the unassuming occupants of that simple cottage; and, taking his

departure, left some tracts, which he told them would more fully and clearly explain the principles of the doctrine of Christ.

Months after this, another elder by chance called at the same peasant's home. On learning that the stranger was an elder of The Church, the man said: "I have been praying to the Lord that he might send one of his inspired servants to our humble home, as myself and wife believe in the truth of the Gospel as set forth in some pamphlets left with us some months ago by a 'Mormon' missionary, and we wish to be baptized and become members of The Church." And so this second elder had the pleasure of baptizing that man and his wife, both of whom proved faithful to the covenants which they then made. Thus the "bread cast upon the waters" by that foot-sore and half discouraged, humble servant of the Lord, who first bore his testimony to those honest people, was found by his successor, and the first elder really filled an important mission, even though he himself never baptized a single person. That he did a noble work, the following results will prove. This family consisting of father, mother and several sons and daughters, all gathered to Zion, and have proved faithful Latter-day Saints. The father and mother enjoyed the privilege of officiating in the house of the Lord for their progenitors and relatives for several generations back; thus conferring the blessings of the Gospel upon hundreds of the children of men. At a ripe old age, this worthy father and mother died in full faith and in the hope of a glorious resurrection, surrounded by their sons and daughters and numerous grandchildren and friends, loved and respected by all.

Three of their sons and several of their grandsons have filled honorable missions to the nations of the earth, and were the means of bringing many to a knowledge of the Gospel. Thus we see that the seed sowed by that servant of the Lord who first visited and bore testimony to that family, thirty-eight years ago in far off Denmark, has born fruit an hundred, yea, possibly a thousand fold, in the redemption and salvation of the children of our Heavenly Father.

Another very remarkable case showing the mighty and far-reaching results of the labors of the elders in preaching the Gospel of repentance to the nations of the earth, is the following:

President George Q. Cannon, when on his first mission to the Sandwich Islands, in 1850-4, baptized as one of the first fruits of his labors on these islands, an intelligent and highly educated native Hawaiian, who was a descendant of one of the old prominent chief's families of that race of people. This prominent Hawaiian was among the few of his people ordained to the office of elder, and he labored efficiently as a missionary, baptizing hundreds of his countrymen. He was the first of his race who came to Zion. He was here at the dedication of the Logan temple. In that holy place, Napela, this descendant of the Hawaiian chiefs, was baptized for many of his progenitors in direct line of father and son. He thus carried back the blessings of the Gospel to his kindred and people to near the time when they separated from their Nephite forefathers on the continent of South America, when they built ships and sought to sail up the north-west coast, to seek a home in the north country, and by the trade winds were drifted to and landed on those beautiful islands in the great Pacific Ocean.

Now, with the knowledge the Latter-day Saints have of the redemption and salvation for the living and the dead, it will easily be seen, in this case, that the baptizing of Napela, by President George Q. Cannon, resulted in far-reaching benefits to a large number of Hawaiian families who will secure redemption through this act and the labors of Napela. The number thus benefited is almost beyond calculation, yet all a direct result of the conversion and baptism of Napela by President Cannon.

With this understanding of the effect and vast results from the preaching of the Gospel by our elders, what should discourage them or lead any to feel that the time and labor they spend on missions is so much of their lives spent for naught? The grand and glorious results accruing should convince our young elders that their labors are full of encouragement. They have no cause ever to be discouraged.

A TRIP SOUTH WITH PRESIDENT YOUNG IN 1870.

BY C. R. SAVAGE.

III.

It was the intention of President Young to go to the San Francisco mountains, on this trip. This district had been represented as a paradise for settlers, with plenty of soil, timber, water, and all the elements to make an elysium; but by the time the Colorado was reached, the prospect of finding such a goal seemed very remote. Some one had told him of the distance, the bad roads, the lack of water and feed, so that his ambition to go farther on seemed to wane. Then, again, we were not the company to make such a trip, we were too many, and were short of supplies. I happened to be walking with him on a ridge whither he had gone to survey the country; all at once, he stopped, planted his walking-stick into the sand with the remark, "This is a God-forsaken country, I am going north." This was all he said; then the word passed that we had reached the most southern point on the trip. Our eyes would hereafter be turned north.

Another of the objects of this trip was to look over the Muddy settlements, and into a project that had been elaborated, which was the founding of a city where we were located, to be called Montezuma. The spot selected was the broad, open, sandy bench north of the Colorado. The water supply was to be taken from the Virgen river, six miles from the junction, so as to be brought out upon the upper part of the bench. This place today is a kind of wonderland covered with thousands of curiously formed volcanic pebbles; there are also some pools of water of

unknown depth, where the water rises and falls without perceptible escape.

Another proposition was to have light draught-steamers come up the river from Call's Landing, with goods for the settlers in southern Utah, thus securing for Utah products an outlet to the sea *via* the Colorado river, and the Gulf of California.

A lone settler, Brother Asay, from Trenton, New Jersey, was located in a wattled house, made of willows and daubed with mud. It was a house without a nail in it; he was there with his wife and eleven sons, his vocation being to catch fish for the settlers, and to run the ferry boat which had been made at a big cost to accommodate the President's company, and other travel. A small patch of sandy meadow land, situated near the mansion, would have supplied feed for our animals, if Brother Asay's ox-team had not previously grazed upon it for two weeks, but it was barren now. No other spot near by offered feed for the animals; what the citizens of Montezuma would have to do to obtain grazing, I will leave to the imagination of my readers.

As a souvenir of my visit, I took views of the party on the river bank. With three of Brother Asay's boys, I traveled through deep sand to the mouth of the Black canyon, eight miles distant. It was a very difficult trip. We tried to return by following the bank of the Colorado, and were surprised to find that the river runs over veins of copper ore for miles. In talking with the boys, I learned that five kinds of fish inhabited the river—salmon, hunchbacks, suckers, white-fish and chub.

After my return, the party broke camp and returned to St. Thomas, where meetings were held, all the citizens as well as the Indians being out in full force. These Indians would work a whole day for a yard of muslin; they were a poor, low-down, gambling race. Such were the neighbors of the "Mormon" pioneers of the Muddy valley.

I took particular notice that President Young had very little to say during his stay in that region; not a word about Montezuma, about steamers, about San Francisco mountains, nor any other project. He left the preaching to the rank and file of the company. The faith, perseverance, and indomitable will of the settlers, were grand; they performed marvelous works under such condi-

tions. The wind was so severe that piles of dry sand could be seen blown up several feet around the houses, but the soil in the bottoms near by was very rich, and the prospects for crops were good.

We passed through Overton on our way up the valley, reaching St. Joseph's twelve miles from St. Thomas, where we remained over night.

Our next stopping place was West Point, the most northern settlement in the valley. Here our reception was more enthusiastic. This place is colder than St. Thomas, and for the first time for several days we enjoyed the luxury of having milk and butter. There was a very fine tract of farming land in close proximity. It was during our stay there that Brother Gibbon, one of our party, addressed the Indians in their own language. It was quite amusing to see the effect of his oration upon this motley crowd. A very strange event happened while we were there; it was the arrival of a lone camel into the place. The poor brute was very hungry and desolate. Brother John W. Young took possession of the creature, and sent him north to help out his menagerie in Salt Lake City. Who owned him, or where he came from, was one of the unsolved mysteries of our trip. I remember hearing a few years prior to this time that some person had brought a number of these animals into Arizona as beasts of burden. The young man who took the camel to Salt Lake had a terrible experience. Every animal that saw him on the road became frightened and ran away, compelling him to travel in the night.

In going to the Colorado, we had followed down the Virgen River to be near water. It was now spring-time, and the President decided to return by the desert road which is shorter, although in summer it is unsafe. At 7 a.m., March 23, we bade goodby to our friends at West Point, and to the brave settlers on the Muddy.

No people could do more than they had done to show their loyalty, love, and veneration for the "old chief" as they called the President; they ministered to the needs of the party with the best they had. They were a long distance from supplies, and were short of many necessities, but no one grumbled; they had been called there, and were going to stay until released. They were going to "stick to the rack," hay or no hay. The President said

but little of what he thought, he read the conditions and continued thinking.

When well out upon the desert, we met a courier who brought letters and papers for the company. Copies of the *Keepapitchinin*, published by George Taylor, son of the late President Taylor, caused great merriment. It was like a breath of sunny spring to get news from home.

The letters having been read, and the contents noted, we toiled on to the Cocyop Wash, a distance of thirty-five miles from West Point. Water was found in holes in the rocks, the dried up cacti wood serving as our fuel; not a blade of grass was to be seen, nothing but prickly shrubs, pebbles, and sand all around us.

Before reaching our camping place, we passed a pile of rocks, a kind of mound, which covered the bodies of old Brother Davidson, wife and boy, who had tried to cross the desert in the hot season but out of lack of water had perished of thirst; their friends informed them of the risk they were taking, but they heeded not that advice. Their lonely grave was only two and a half miles from the Virgen river, but they had become bewildered and no doubt partially insane. Kind friends who found them after their death, buried their bodies as best they could, and placed the mound above them to keep away the wolves, and to serve as a monument to their lives sacrificed in the desert.

Over the dreary, sandy waste we drove the next day, expecting to find water at the crossing of the Beaver Dam wash, but not a drop was to be found; the creek sinks into the sand about four miles above the road and reappears near the Virgen river. The animals were whining for water. We were compelled to drive on to a place called the Cedar Pockets where a supply of water was found, and there we camped for the night, in a forest of yuccas, a distance of thirty-two miles from the other camp.

While there, another courier arrived bringing the tidings that the Cullom bill had passed the House. I shall never forget the effect of this bit of news upon the campers. President Young read the dispatch carefully, not a word escaping his lips; the rest of the party were much excited, and gave vent to their feelings in loud talking and gesticulations, but the leader said nothing. All

around the camp, the question was asked, "What did the President say?" To their great mortification—nothing.

If ever there was a time when a few words from him would have been welcome and timely, it seemed that then was the supreme moment. The news was unexpected, and unlooked for, and excited everybody, but he alone was silent. An after-thought led me to ask, "What could he have said?" One of the reasons for his magnetic influence rested in the fact that he never lost himself in talk; whatever he said was always welcome; he never spoke too long, and always sought inspiration before deciding any issue. This characteristic entered into his everyday doings; he never went against the promptings of the divine influence which he continually sought. This was the secret of his quiet power, and prestige. It is a delightful thought that we all have the same source of daily guidance to help us in the battle of life, if we will only seek it.

The next day, about noon, we reached St. George renewing again the friendships with the people. I left the party there to go to Little Zion Valley on a spur of the Rio Virgen, on a photographic trip. It was given out as a remarkable fact that thousands could find a hiding-place up there, so my ambition was aroused to see it. Some enthusiasts had reported the place to President Young as a veritable Zion. "Call it Little Zion," said he, and that is the name it still bears.

I found it to be a remarkable valley with high, vertical cliffs, towering upward from two to three thousand feet, and so completely locked that there was no outlet other than the way of entrance. From a picturesque point of view, it was grand, sublime, and majestic, but as a place of residence, lonely and unattractive, reminding one of living in a stone box; the landscape, a skyscrape; a good place to visit, and a nice place to leave. The whole region of the headwaters of the Rio Virgen is very beautiful for the artist, and the river banks afford good places for settlers.

I rejoined the President's party at Kannara. I observed all the attractions of Rockville, Grafton, Virgen City, and Toquerville—on my return trip, and reached Kannara a day or two before the arrival of the party. When the President saw me, he chided me

for going off alone, and taking such risks, but I satisfied him that I was always with friends, and hence not alone.

I remained with the company until they reached Beaver City. The return was as welcome and agreeable as the first visit. News came to me of the severe sickness of my boy, and I hastened homeward by stage.

I have thought many times, that since an account of the President's visits has never been described at length, I would risk the recital of a subject which abler men have left untouched, and so submit these details. Those who have never had such an opportunity, will be able to see how greatly such movements helped to encourage the minds of those whose duty it was to build bridges, make ditches, and kill the snakes for the generations that will follow in our own loved Deseret. I was glad to accompany, and to see so much of, one of the greatest men of the century.

THROUGH CHRIST AND REPENTANCE ARE YE SAVED.

Learn to shun no task or duty; follow where the Savior led:
Jesus' life was plain and perfect; in his footsteps let us tread.
Ask the secret of his mission, search the key to his success:
'Twas: he sought to save his fellows, truly love them and to bless.

And his prayer was: "Thine, O Father, thine and not my will be done."
And his will was e'en the Father's, e'en the Great Eternal One.
Lo! he groaned in blood and anguish, sorely wept for those who sin,
Gladly suffered pain and sorrow, nobly died, that man might win.

Follow then his sacred footsteps, crown of Glory and of Life,
And be valient in his service, in the war 'gainst sin and strife.
He shall lead them to his glory, and deliver them from fall,
Who repent of their transgressions, and obey his saving call.

ANNIE G. LAURITZEN.

Richfield, Utah.

SILENT FORCES.

BY HENRY W. NAISBITT.

Many of the most important material forces of nature are strangely silent in their action; so far as human ears or observation goes, all the planetary universe moves in utter silence. There is no echo in the fathomless fields of space; and while poetry dilates and raphsodizes over "the music of the spheres," only the fervor of imagination hears that tone. To the ordinary soul, it is the music of silence or "music asleep." There was one who claimed that the grand orbs around us are "ever singing as they shine, the hand that made us is divine," and the Psalmist, similarly gifted, held a sentiment as beautiful and suggestive when he exclaimed, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth forth knowledge. There is no speech nor language where their voice is not heard." But that speech is not vocal, that language is not of earth, that voice is only to the soul; spirit ears may be attuned to such music, may understand such voices, may comprehend such speech, but to most of men, worlds move upon their orbits almost without observation and certainly without audible rhythm; they all move in harmony, but their gamut of tone and sound is silence, "not loud, but deep!"

The great glacier fields of earth are silent in their irresistible movements; it is only as they break above the abysmal ocean, or, drifting, dissolve in warmer waters, that they groan and crash to their ultimate destruction. Yet in all past ages their action has changed continents, aided in forming islands, and in grooving into mighty furrows the now sadly scarred face of mother earth!

We have heard of the roar of the ocean, we have heard also of its peaceful murmuring, "as it breaks upon the shore," but in mid-ocean, while it plays as with a toy on the proudest mechanism created of man, its waves roll mountain high in comparative silence; obstruction alone demonstrates the impetuous force as it is generated, and then as gradually lapses into silence that might not disturb a babe!

All have noted the soft, silent action of light as it streams from the far distant sun; men have assumed to measure its velocity, to determine its caloric, and to gauge its change from summer to winter, but few have recognized its sublime silence, its stealthy approach, its peaceful departure, its wonderful noiseless silence in every phase or mood!

In all those strange changes of plant growth which are so common as to excite hardly observation, there is the same eternal phenomenon of silence; growth is one of the manifestations and miracles of life,—"first the blade, then the ear, then the full corn in the ear," every process of flower, of shrub, of tree, of the vegetable kingdom, serene, certain, positive, each working its individual law of life without ostentation, courting no smile, fearing no frown, yet in its native habitat working out its individual problem, its given mission, its glorious, perfect life!

How unlike the operations of humanity, with its bustle, its self-inflation, its love of approbation, its desire for renown! We have not read of any achievement, save one, which indicated in its accomplishment, this attractive silence so grandly vindicated in the wonderful works of God. The unique illustration referred to is in the case of the building of Solomon's temple which "came together without the sound of ax or hammer, or any tool of iron being heard thereon." Even the peace of mankind in general, about which so much is boastingly said, is far below that tangible yet silent "peace of God, which passeth all understanding!"

The action of mentality, the power of thought to penetrate, to make or win its widening way, is similar to the power of light, to the miracle of growth, to the erosive friction of a glacier, to the majestic, stately silence of the stellar world; a great thought is never lost; receptive element, nourishment, life comes when congenial conditions assert themselves. It is like the seed which,

stored along with mummies in the ages past, when brought from darkness to light, from arid depth, to humid limits, breaks forth in growing verdure to tell the story of a glorious resurrection. So these old truths, conceived in silence, buried in obscurity, waiting only "the hour and the man" to break forth into unlimited verdure, as luxuriant as the tropics, as beautiful as any devotee's anticipation of heaven, and withal so silently powerful, that the little mustard seed becomes a great tree, or as the little leaven in three measures of meal which by and by "leavens the whole lump."

Nowhere is this startling fact of the silent fecundity of thought more strangely manifest than in the eternal truths of the Gospel as restored to the earth in this our dispensation. Christianity had become effete in many respects; it had a galvanic life, it had a measure of truth, but it had become stereotyped, it had lost its savor, its creeds were speculation, its Bible was a fetish, its representatives made merchandise of the souls of men, and its divinity or theology, made up of abstruse fictions, created wars, physical and mental, which testified to the acerbity of professors, and truly said that figments of the brain had overthrown the philosophy of the Gospel, and that superstition had exalted itself above the oracles of God!

With the dawn of a new era—an era not only of revealing but of receptivity,—old theories, dogmas, doctrines, began to unbar their doors. With the introduction of the Gospel came a time of daring controversy, every elder of The Church had an opponent, every teacher had a hearer, the stagnant waters of antiquated orthodoxy became troubled, but the "little Davids" left many a proud Goliath on the polemical battle-field. Since that, "discretion has become the better part of valor," and now contemptuous silence is the answer to all interrogatories, whether from friend or foe; it has become, as a ready opponent said the other day, "I will not discuss with you on doctrine, but on side issues I may meet you." He failed to see that all side issues were the legitimate product of the tree of Knowledge, and like the whole, in that he confessed himself an already vanquished man!

But these facts in no way forestall the argument, that "Mormon" theory and "Mormon" thought have radically changed the teachings of modern Christendom. Ministers no longer preach

a literal hell fire, they no longer consign to torment "children a span long;" they are absorbing greedily the doctrine of the Fatherhood of God, and as to baptism, it is asserted that many ministers are prepared to placate a convert by "immersing" him in water, if he believes in its rightfulness or necessity. It is also beginning to be realized that authority in ordinance is a factor in salvation, and all the Ritualistic strife is not of Catholic origin but comes from a less reputable source (?) than the antiquated theories of the mother church.

Many also begin to teach the beautiful truth of divine motherhood, and hosts are converts to the idea that family relationship is among the delightful probabilities of the other side. Then the general hope that an erring soul may yet find opportunities for the mercy and salvation of God, is slowly percolating through clerical and other channels, as not either unbiblical or unlikely in the great hereafter. True philosophy is making inroads into superstition and orthodoxy; but few give credit to Joseph Smith, the great latter-day Prophet, and fewer still would willingly acknowledge indebtedness to the *Journal of Discourses,* the writings of leading men, or the battering rams of the priesthood in general, which have silenced so many guns, stormed so many fortresses, and captured so many prisoners in the name of the God of battles and of his Son Jesus Christ!

There is more "Mormonism" preached today in every little conventicle, than there was in all the Christian world in the year 1830, when this aggressive Church, this potent power in theology, first went out. "The men that have turned the world upside down have come hither also," was the cry in the apostolic age, but it is as true today, though no man may be willing to acknowledge the fountain of his inspiration, and few may know how, when or where their blinded eyes "saw men as trees walking," and not calling for any additional sight!

Many years ago, socialists admitted that "while they had been dreaming the 'Mormons' had been working." They had solved the problem of united colonization, and manifested that industrial combination could redeem the desert and create a state; envy and chagrin led to experiment after experiment. It was thought that Brigham Young and his compeers could be system-

atically outranked, but utter failure demonstrated the necessity of a more subtle force than "simon-pure" social equality, and that was seen to be the religious element. Then religionists essayed to enter the lists and secure the triumph, but from the Shakers to General Booth, even so-called religious sentiment has failed to give cohesion to an assumed individualism which was deemed essential to success.

Most of these have taken their cue, and based their hopes, and felt sure of success because a really united people had built "an empire in the desert," and compelled (as was thought) success from the very jaws of death. Copyists and imitators had not divined the secret into the arcana of action; they had failed to find the proper entrance; every excuse was used to explain defeat, every possible idea was urged as the sure basis of success. Some said it was Brigham Young, some said it was the ignorance or subservience of the people, some claimed that isolation made unity possible, but the great, the giant leader said that "God was in it," while everything demonstrated that as to the imitators, "God was not in all their thoughts."

Dealing with and utilizing barbarous and semi-civilized tribes of men attests the genius and spirit of the "Mormon" people. When Brigham said that "it was cheaper to feed Indians than to fight them," he uttered a pregnant truth, one which is today the basis of all Indian reservation projects however corruptly the idea may have been carried out. Utah, for lo these many years, has seen its devoted missionaries laboring among that class, teaching them the arts of peace, training them to independence through industrial activity, opening farms, planting orchards, establishing schools, and introducing the primary elements of an expanding civilization "without fee or hope of reward;" and to see the red man drive his own team, guide his own plough, build his own rude home, and meet in school or church, is testimony to the genius of the Gospel, which counts a fading race as of Israel and included in the promises.

Ministers of many churches, after spending years of time and uncounted treasure, have in late years awakened to the "Mormon' idea that industrial training is better than dogmas, and that temporal salvation must run parallel with all salvation which had its

origin in the Divine mind! Africa, India, and other prominent sectarian mission fields, have followed the lead of the "Mormon" Church, and modern effort is now being developed on that grand scale which wealth implies, but which their predecessors walked in in poverty, and for many and many a year alone!

Hawaii and other of the Pacific Islands testify to the industrial, moral and religious training of the unselfish and unsalaried "Mormon" Elders. They were not college men, not theorists, not dealers in abstract or contradictory doctrines; they were sternly educated, practical men, they had stormed and conquered the sterilities of nature; they had learned the value of unremitting toil, and in the simplicity but earnestness of their faith, they saw the otherwise invisible hand of God, and this spirit they sought to impress, in association with the Gospel, into the hearts of all believers!

This is getting to be understood by some minds who control the press. An editorial in the *Liverpool Post* said lately:

> Far be it from any thinking man to underrate the value of religious teaching pure and simple; but if that teaching is to be really effectual, it must be followed by such lessons and examples as will lead to the transformation of the converted heathen into a good citizen; the attributes of civilization must take the place of savagery; the convert must be taught that daily labor is not degrading, but elevating; he must be shown how to work, and he must be allowed to reap the fruits of his labors!

Ah me! surely the leaven of example, the silent force of truth, is at work in unexpected places. If seventy years of unostentatious advocacy of the Gospel as restored and revealed through the Prophet Joseph, and practically applied by his successors under God, hath done this, what may we not anticipate in change and silent revolution ere fifty more shall astound the nations by its development of "Mormon" influence, "Mormon," example, and progressive "Mormon" thought?

In other departments of human action, changes and tests have been made from time to time, all clearly traceable to "the new dispensation." But this article is already too much drawn out for the limited pages of the ERA; nevertheless, in conclusion it may be said that politics, family life, social life, industrial methods,

cooperative theories, questions of education, patriotism, finance, civil government and state founding, have all been touched and partially glorified by "Mormon" thought and consideration. If this is egotism, if it is deemed rash, improbable, or untrue, let the observing mind follow the penetrating power of ideas, the irresistible force of thought. "The Kingdom of God cometh not with observation," there is no flourish of trumpets, no Sinaic thunders, no laudation of men, no patronage of wealth, no governmental aid, none of the lauded appliances of intellectual culture or approbation of learned societies. Its only auxiliaries are simple men who, under an unmistakable inspiration, are voicing the decrees of destiny, the purposes of the living God. The preaching of the Gospel by authority is the voice of the Father, it is really the philosophy of the Heavens, the science of eternal life; but it embraces all truth, includes all topics, touches all interests, and circumscribes both heaven and earth, time and eternity; and it marvelously demonstrates the power of a silent force which is as tangible and powerful as the forces which control the starry heavens, and glorify each season on the bosom of our present mother earth.

BRILLIANTS.

"What God appoints, enjoy—
What he withholds, forbear—
Each care a hidden blessing brings,
Each blessing brings a care."

"I cannot read His future plans,
But this I know:
I have the smiling of his face
And all the refuge of his grace
While here below.

"Enough; this covers all my wants,
And so I rest;
For what I cannot, he can see,
And in his care I safe shall be,
Forever blest."

THEOLOGY IN EDUCATION.

BY PROFESSOR WILLARD DONE, OF THE BRIGHAM YOUNG COLLEGE, LOGAN.

II.

PLACE OF THEOLOGY IN THE DOMAIN OF HUMAN LEARNING.

In the preceding paper, consideration was given to the definitions of knowledge, science, philosophy, and theology. From the statements there made, the following conclusions may be drawn and defended:

1. Knowledge is at first crude, unorganized, ununified; whether it is a knowledge of things or merely of phenomena, remains to be discussed.

2. When this knowledge is systematized and unified along various appropriate lines, it becomes science.

3. When all these sciences, in their most general laws and principles, are unified and organized to the limit of man's unaided intellect, the result is philosophy.

4. This unified knowledge, the fruit of the intellectual powers, and the knowledge gained through the exercise of faith, when combined under the influence of the Holy Ghost, constitute true theology.

To the first of these propositions but little space will be given. Pyrrho and Timon, advocates of the skeptic school of philosophy, Kant, the great transcendentalist, and, in our own day, the agnostic school of philosophy, with Herbert Spencer as one of its chief representatives, have advanced the idea that all our knowledge is limited to phenomena, and that a knowledge of things in them-

selves is impossible. It is impossible in this paper to go into metaphysical argument on the subject. It is sufficient to say that men as noted as Mr. Spencer in the field of thought, affirm the opposite; and that common sense, the final arbiter of all disputed questions of speculation, loudly proclaims against such agnosticism. A few quotations may not be out of place:

By the testimony, the words, and the works of other men, we know that human knowledge is always in like manner the knowledge of the subject knowing and the object known. I may say that the entire experience of mankind is the continuous revelation of these realities to the human consciousness, and that all human experience is conditioned on their real existence. Man lives in their presence and in every act of intelligence sees their reality. If, therefore, the primordial postulate on which human knowledge rests is false, all human knowledge vanishes away.*

Nor does it discredit the reality of knowledge that its evidence is not a demonstration. It is more than a demonstration; it is the very essence of knowledge itself; it is the primitive datum which underlies every demonstration and makes it possible. Man lives in the light of the knowledge of himself and of the world, and all his experience is the continual illumination of these realities.†

As the inner life has grown more complex in manifestation, and richer in content, the system of conceptions has progressed to correspond. It is by this contact with life and reality that thought grows, and not by a barren logic—chopping or verbal haggling about proof. * * * The law which the mind implicitly follows is this: Whatever our total nature calls for may be assumed as real in default of positive disproof.‡

First, we must hold that the system of things is essentially a thought system. It is, however, not merely a thought, but a thought realized in act. As such it is real; and as such, it is transparent to thought. * * * It may be unknown; it cannot be essentially unknowable.§

It can be shown that the theory of the relativity of knowledge has arisen from barren speculation. Here the words of Goethe are applicable:

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*Harris' "Philosophical Basis of Theism," p. 12.

†Ibid, p. 13.

‡Bowne's "Philosophy of Theism," p. 25.

§Bowne's "Metaphysics," p. 487.

I tell thee, a fellow who speculates is like a beast on a dry heath, driven round and round by an evil spirit, while all about him lie the beautiful green meadows.*

From these and other similar considerations, we are led to think that it is best to take knowledge as it comes to us, real, knowable, filled with an essence which appeals to our consciousness, and satisfies the longing hunger of the intellect. The husks of ideality and phenomenalism are not soul-satisfying.

The second proposition named above should not be difficult of explanation, and it needs no defense. All knowledge falls naturally into its appropriate class, and, unified and systematized, becomes science. Each of the sciences has its laws, according to which the knowledge included within the science is classified. Thus chemistry, with its principles of atomic affinities; physics, with its laws of molecular motion; comparative anatomy, with its laws of proportion and interaction; astronomy, with its principles of stellar and planetary motion, become each a science, systematizing and classifying the facts which come into its circle of laws. The work of the chemist, the physicist, the anatomist, the astronomer, is to take these appropriate facts and unify them, each into his respective system of truth, and stamp them with the seal of science. Thus the individual sciences grow, and thus they will continue to develop, so long as there are men of learning and high aim, willing to devote life and energy to the work of broadening the field of human knowledge, and systematizing the fruits of special research. Nor should this labor be discredited. Much of the world's progress in intellectual culture, much of its advancement in material comforts, it owes to the labor of the patient, thorough scientist, proud of his work, and aware of its great possibilities.

The third proposition introduces us to the work of the philosopher. It is his peculiar labor to take the work of the scientists, and bring the general laws they have discovered and formulated, into an ultimate union. If a general law runs throughout two or more of the special sciences, it may be formulated into a law of philosophy. This formulation is accomplished by developing knowledge to the highest possible degree of generality. This generality

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* Mephistopheles, in "Faust."

is naturally limited by the limitations of the human intellect. But when the process of unification and generalization has gone as far as man's unaided mind may carry it, the general laws thus resulting constitute philosophy. As Spencer says:

> And now how is philosophy constituted? It is constituted by carrying a stage further the process [of generalization] indicated. So long as these truths are known only apart and regarded as independent, even the most general of them cannot without laxity of speech be called philosophical. But when, having been severally reduced to a simple mechanical axiom, a principle of molecular physics, and a law of social action, they are contemplated together as corollaries of some ultimate truth, then we rise to the kind of knowledge that constitutes philosophy proper.*

It is in the fourth proposition that the "parting of the ways" of the agnostic and the theist occurs. The former asserts that religion lies entirely outside the domain of human knowledge and deals alone with feeling—the indefinable longings of the soul. The latter claims that religion not only transcends the knowledge gained by human means, but includes this knowledge. It is not merely *above* human knowledge, but is large enough to embrace it. The arguments in support of this proposition, presented in the former paper, will not be repeated here. It may be safely left to the reader to establish in his own mind the proposition that faith will supply all deficiencies in the perfect unification of knowledge, bringing man, ultimately, to a complete understanding of the system of God, which includes the system of nature.

This brings us to the consideration of the place and value of faith in the domain of human research. There are two methods of investigating the laws of nature, which may, for convenience, be called the *doubt method* and the *faith method.* The first starts out with the assumption that everything is false until its truth is demonstrated; the second with the idea that everything which has strong probabilities in its favor may be given respectful consideration until it is disproved. The experience of men of intellect proves the superiority of the latter method. Not only is it of value in the domain of religious research—it is equally important in the

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*"First Principles," p. 135.

realm of scientific thought. It has its counterpart in the dealings of man with man, where it is found to be much better to believe a man honest until he is proved a rogue, than to believe him a thief until he shows himself to be honest. One writer has truly said, with reference to these two systems:

It is a traditional superstition of intellect that nothing is to be accepted which is not either self-evident or demonstrated. The corresponding conception of method is this: Let us first find some invincible fact or principle, something which cannot be doubted or denied without absurdity, and from this let us deduce by cogent logic whatever may be got out of it. When we reach the end of our logic let us stop. In other words, admit nothing that can be doubted. Make no assumptions, and take no step which is not compelled by rigorous logic. And, above all, let no feeling, or sentiment, or desire have any voice in determining belief. If we follow this rule we shall never be confounded, and knowledge will progress.

Opposed to this conception of method is another, as follows: Instead of doubting everything that can be doubted, let us rather doubt nothing until we are compelled to doubt. Let us assume that everything is what it reports itself until some reasons for doubt appear. In society we get on better by assuming that men are truthful, and by doubting only for special reasons, than we should if we assumed that all men are liars, and believed them only when compelled. So in all investigation we make more progress if we assume the truthfulness of the universe and of our own nature than we should if we doubted both.

Such are the two methods. The former assumes everything to be false until proved true; the latter assumes everything to be true until proved false. All fruitful work proceeds upon the latter method; most speculative criticism and closet-philosophy proceed upon the former. Hence their perennial barrenness.

The first method seems the more rigorous, but it can be applied only to mathematics, which is purely a subjective science. When we come to deal with reality the method brings thought to a standstill.*

These words define quite clearly the position of the man who denies the existence of God and the efficacy of faith, with reference to the work of man's intellect. His position is much more serious as regards his seeking after God, for no investigators who

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*Bowne's "Philosophy of Theism," pp. 11, 12.

have undertaken that research *negatively*, ever have found, or ever will find him. And their research in the realm of human knowledge will be just as barren of results. All this research presupposes faith in man's own powers, and in the reality of the principles of knowledge, or it is doomed at the outset to accomplish nothing. I cannot do better here than quote the thoughtful words of Dr. Samuel Harris:

> It is commonly said and widely accepted as unquestionable, that physical science, being founded on observation and induction, is certain knowledge; but that theological belief is only a faith which never becomes real knowledge. But physical science and religious knowledge are, as knowledge, the same in kind, differing only in their objects. The observation and experience on which physical science rests are self-evident, unproved, and unprovable knowledge. The principles on which all the inductions and deductions of physical science rest are self-evident, unproved, and unprovable knowledge. * * * And its verifications also are simply self-evident, unproved, and unprovable knowledge by cumulative observation and experience, by persistence in which, in the face of conscious fallibility and many mistakes, it attains what it rightly claims is real and indisputable knowledge. And this scientists call the scientific method; and because this knowledge has been attained in this method, they hold it for true in the face of unanswered objections and the utter inconceivableness of many of its conclusions; receiving it with all its inexplicable difficulties, as a learned professor of natural science has said "without a wink."*

From the above we may rightly infer that the rejection of faith may ultimately lead to the rejection of the results, and the denial of the accuracy of man's reasoning powers. In fact, it appears that probably as many philosophers have rejected the latter as have disallowed the former. There is at least as strong a presumption in favor of the religious sense in man, as in the power of independent thought. One is at first as prevalent as the other. Sometimes one is rejected, sometimes the other, sometimes both. In case faith is neglected, the atheist or the agnostic is produced; when intellect is dwarfed, the religious bigot too often results; when both are neglected, the result is nondescript, and incapable

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*"Philosophical Basis of Theism," p. 15.

of accurate classification. In any of these cases, an anomaly is produced, denying or discrediting one or more of his natural powers. And the unfortunate fact appears that this insufficiency of his knowledge is most keenly felt, when completeness of apprehension is most necessary, as in misfortune, sickness, and approaching death. At such time, the more religious a man's philosophy has been, or the more philosophical his religion, the better is he prepared for the crisis that awaits him. That which to the atheist is a time of dread, or to the bigot a time of doubtful apprehension, becomes to the man of faith and intellect a step higher in misfortune or sickness, or, in death, a complete surmounting of life's difficulties, and a full realization of its desires.

But this is really a digression from the subject in hand, though in one sense a corollary of the proposition that is being defended. The aim of these two papers has been to show that instead of being at enmity and deadly warfare with science, religion, in its truest sense, is the grand whole which embraces all scientific knowledge. Surely it is an anomaly if the part is in opposition to the whole, or *vice versa*. In conclusion, it may be stated that there is a special system of theology, dealing with the specific laws which govern man's religious duties. But this is only a part of the perfect system of thought and feeling which is all-embracing in its extent. It is so to speak, the ethical element, governing the practice of divine law; whereas the complete system embraces philosophy, theory, and the higher reaches of thought, which can no more be measured by man's puny actions, than the vast reaches of infinite space can be comprehended by his unaided vision. It is this illimitable system of thought and faith—this infinity of knowledge,—"The deep where all our thoughts are drowned," which may be justly said to include all knowledge that is worth the knowing, all desire that is worth the feeling, all power that is worth the swaying. In this sense the term is used; and from this standpoint the crowning proposition is defended, that he who would comprehend human knowledge in its entirety, must reach a comprehension, at least in part, of the divine, which stands to the purely human, in the relationship of whole to part. The next paper will be devoted to a consideration of theology as a branch of study.

"THE MANUSCRIPT FOUND."

BY PRESIDENT JOSEPH F. SMITH.

III.

Note how carefully the foregoing statements are drawn; see how minute and explicit they are in every particular to prove that the Book of Mormon is identical with the "Manuscript Found." It will readily be seen how forceful and weighty such statements must of necessity be, coming as they do (supposedly) from so-called credible witnesses, and especially from the brother of Solomon Spaulding the author of the very innocent, but much magnified "Manuscript Found." How difficult it would be to disprove such positive and detailed statements, coming from such apparently authentic sources! Had the "Manuscript Found" remained *unfound*, had it been destroyed, so that the truth or falsity of these statements never could have been proven by comparison with the Book of Mormon itself, one could scarcely blame the unthinking, uninspired world of mankind for their unbelief in, and rejection of, that sacred book.

But, in the merciful providence of God, it was not ordained that the world should be left in such ignorance; and now that the long-lost "Manuscript Story" has come to light, there is no longer the least shadow of excuse for such unbelief, on the grounds so strongly set forth by the relentless opponents of the Book of Mormon.

The long concealment of this silly "Manuscript Story" seems to have been designed by Providence for the express purpose of emphasizing this point; and for the further purpose of permitting the more perfect development of the deep-laid schemes of wicked

men, inspired by the great enemy of all truth, in their vain attempts to overthrow the work of God and if possible to destroy it; and at last, to reveal to the world the true character of those who have engaged in the despicable undertaking of deceiving mankind, together with their slanderous and villainous methods of compassing their pernicious ends.

There are other statements of other persons, but all are of the same purport and almost the same language. If one of these statements could be proven true, then all would be so proven. On the contrary, if one were shown to be false, then all must fall, for they all testify, almost word for word, to the same alleged facts.

Nothing further should be necessary to prove the falsity of the affidavits than to refer the reader to the published "Manuscript Found," but as many may not have access to the "Story," it will be in order to point out a few inaccuracies, misstatements, errors and downright falsehoods contained in the foregoing affidavits. This will be done by the statement of facts, and by quoting witnesses that cannot be impeached.

No sooner did Mr. Fairchild publish his letter, announcing the discovery of the "Spaulding Manuscript," and make the startling declaration that "some other explanation of the origin of the Book of Mormon must be found, if any explanation is required," than the friends of the "Spaulding Story," and the determined enemies of the Book of Mormon, cried out: "Oh, he is mistaken—it is not 'The Manuscript Found.'" In this way they sought to bolster up their pet theories and deep-laid schemes to deceive the world. But their craft was doomed.

Mr. Fairchild himself was thoroughly convinced that it was the veritable Spaulding romance which had been made to do such duty in the herculean effort to destroy the Book of Mormon, and "Mormonism." He says: "There seems no reason to doubt that this is the long-lost story. Mr. Rice and myself and others compared it with the Book of Mormon and could detect no resemblance between the two, in general or detail. There seems to be no name nor incident common to the two. The solemn style of the Book of Mormon in imitation of the English scriptures does not appear in the 'Manuscript.'"

The foregoing shows that Mr. James H. Fairchild, president of

the Oberlin College, had originally been convinced that the "Manuscript Story" was indeed the origin of the Book of Mormon, and while, perhaps, as eager as anybody to demonstrate that fact, was greatly surprised, as was also Mr. L. L. Rice (and the others referred to as having compared it with the Book of Mormon,) to find that there was "no resemblance between the two in general or detail."

It also shows how little foundation there is, or ever has been, for the presumption or claim that it was the foundation or source of the Book of Mormon. Mr. L. L. Rice, himself an old editor, literary man and well-read in the history of the Latter-day Saints, and possessor of the "Manuscript Story," as he repeatedly told me, firmly believed it to be the only writings of Solomon Spaulding, and the veritable "Manuscript Found" from which it had been (and surprising to say, still is,) claimed the Book of Mormon was derived. The manner in which this "Manuscript" came into Mr. Rice's hands has been related in the fore-part of this sketch. D. P. Hurlburt obtained the "Manuscript" in 1834, from Mr. Jerome Clark, then residing at Hardwicks, New York, in whose care the "Manuscript" had been left by Mrs. Davison, the widow of Solomon Spaulding, upon an order given by her to Hurlburt for that purpose. At this time, there was no other manuscript writings of Solomon Spaulding in existence.

When D. P. Hurlburt obtained the "Manuscript," he very naturally proceeded to have it identified by living witnesses, and in his handwriting the following inscription is found thereon:

"The writings of Solomon Spaulding, proved by Aaron Wright, Oliver Smith, John Miller and others. The testimonies of the above gentlemen are now in my possession. D. P. Hurlburt."

Hurlburt delivered the "Manuscript" to E. D. Howe & Co., printers, in Painesville, Ohio.

Mr. L. L. Rice made the following statement to me in the presence of Elder Enoch Farr, in Honolulu, in 1885:

"This manuscript came into my possession when Mr. Winchester and I bought out the printing establishment of Mr. E. D. Howe, in Painesville, Ohio, in connection with a large amount of old papers found in the place and turned over to us with it. I have had it ever since in my possession."

It is curious to note that the names of Aaron Wright, Oliver

Smith and John N. Miller, who, with others, identified the "Manuscript Story" delivered to D. P. Hurlburt, as the veritable "writings of Solomon Spaulding," are atttached to some of the foregoing statements, taken from the work entitled, "Who Wrote the Book of Mormon?" and said to be copied from "Mormonism Unveiled," which purports to have been written by E. D. Howe, but is really the production of that corrupt apostate D. P. Hurlburt.

In the light of facts developed by the discovery of the "Spaulding Story," it would be charitable to believe those statements had been forged, and their names attached to them after they were dead, by some unscrupulous fanatic whose conscienceless soul would shrink from no crime in order to accomplish his purpose.

Those men, "and others," as stated by Hurlburt, without doubt knew, in 1834, when they gave their testimony respecting the writings of Solomon Spaulding, what they were doing—simply this, and nothing more:—That the "Manuscript Story," delivered to D. P. Hurlburt by Jerome Clark, on the order of Mrs Davison, Spaulding's widow, was nothing more or less than the "writtings of Solomon Spaulding." This is sufficient to identify the same for all time. The history of the "Manuscript" and the endorsements upon it, with the opinions of such men as Mr. L. L. Rice, President James H. Fairchild and others attest that fact.

Mr. R. Patterson, author of "Who Wrote the Book of Mormon," sets forth that Messrs. Wright, Smith and Miller made the statements over their names, in 1833. If this were true, then those men could never have heard Spaulding read his "Manuscript Story," which they certify to as being his writings, for there is not one word in the "Manuscript," bearing any similarity or likeness to the Book of Mormon; nor could they have read the "Manuscript Story" themselves and then have made such statements, without knowing they were deliberately lying. The affidavits themselves, as proven by the now open contents of the "Manuscript Story," are deliberate, unqualified falsehoods, without a scintilla of truth in them. It is scarcely possible to think that a number of otherwise reputable men would combine to put forth such base statements. It is more probable that some fanatical opponent of The Church, an enemy to the truth, without conscience or scruple, concocted those state-

ments, after those men were dead, and put the falsehoods into their speechless mouths.

Mr. Robert Patterson, author of "Who Wrote the Book of Mormon," in the outset of his attempt to prove it to have been a plagiarism from "Spaulding's Story," says:

> In our enquiries upon the first point, a merited tribute should be paid to the value of Mr. E. D. Howe's "Mormonism Unveiled," issued by its author at Painesville, Ohio, in 1835, only five years after the publication at Palmyra, New York, of the Book of Mormon by Joseph Smith. Mr. Howe's was the pioneer upon this subject, and, though long out of print, the few copies extant are *still the storehouse from which successive investigators derive their most important facts.* It contains the statement of eight witnesses whose testimonials were obtained in 1833, twenty-one years after Mr. Spaulding left Connecticut, seventeen years after his death, and three years after the appearance of the Book of Mormon. Their authenticity has never been impeached.

It will readily be seen what credence may be placed in these "eight testimonials" when the fact is known that D. P. Hurlburt, a corrupt and malignant apostate, cut off from The Church for immoral conduct, is the real author of E. D. Howe's "Mormonism Unveiled," and that while he was concocting the "testimonials" and by and with the aid of Mr. E. D. Howe, was preparing his infamous book, "Mormonism Unveiled" for publication, the "Manuscript Found," the "Manuscript Story," "the writings of Solomon Spaulding," were all in their hands in Mr. E. D. Howe's printing establishment at Painesville; and were brought there about one year before this book was published, by D. P. Hurlburt, for the express purpose of being used, if possible, to prove the plagiarism which Mr. Patterson in his work was so anxious to prove. But it was found that the only way the "Spaulding Story" could be made available was to suppress it, to treat it as lost, as "sold to the Mormons and destroyed by them," as the story runs; then draw upon the cunning resources of the author or authors of "Mormonism Unveiled," and conjure up the "testimonials" of "old neighbors of Spaulding" to prove that Solomon Spaulding wrote the Book of Mormon, intending to destroy the "writings of Solomon Spaulding" which were in their hands, thereby obliterating all possible evidence which

those writing might contain, of their deep-laid schemes to deceive the world and escape exposure.

But Cowper is right. "God moves in a mysterious way his wonders to perform," and so "Spaulding's writings" escaped the destruction intended for them by Hurlburt, Howe & Co., and by all other schemers, in this cunningly-devised plot to defeat the divine purpose, and in due time they were again brought forth to show how crafty, how vile, how unscrupulous, desperate and damnable are the ways of those who oppose the truth.

Let us review the statement of one of these pretended witnesses. We will take the testimony of John Spaulding, brother of Solomon. He says:

> It was a historical romance of the first settlers of America, endeaving to show that the American Indians are the descendants of the Jews or the lost tribes.

The fact is, there is not one word in the "Manuscript Story" about the Indians having descended from the Jews. Indeed, after having read it, and copied a large part of it with my own hand, I cannot recall a single reference to the Jews in the whole story. Again:

> It gave a detailed account of their journey from Jerusalem by land and sea, till they arrived in America, under the command of Nephi and Lehi.

This is made out of whole cloth. "Spaulding's Story" begins at Rome, not at Jerusalem. The words Nephi, Lehi, Nephites and Lamanites do not occur at all in "Spaulding's Story," nor are there any names remotely resembling them, as the "Manuscript" itself attests. Then Mr. John Spaulding is made to say:

> I have recently read the Book of Mormon, and to my surprise, I find nearly the same historical matter, names, etc., as they were in my brother's writings.

How very differently Messrs. Fairchild and Rice viewed this same matter when they compared his "brother's writings" with the Book of Mormon! They saw "no resemblance between the two, in general or detail." Again, Mr. J. Spaulding is made to say:

> I well remember that he (Solomon) wrote in the old style, and commenced about every sentence with, "And it came to pass," or, "Now it came to pass,' the same as in the Book of Mormon, etc."

How very unfortunate it is for the author of the foregoing, whether he was John Spaulding or Robert Patterson, or some other person who may have put such cunning words into his mouth, that the phrases, "And it came to pass," or, "Now it came to pass" do not occur anywhere in the "Manuscript Found," much less "commencing about every sentence."

And thus every testimony of these alleged credible witnesses might be controverted, but this one is enough to show the falsity of all, owing to their similarity. The example suffices to disprove the great point which Mr. Patterson desired to establish; namely, that the historical portions of the Book of Mormon were certainly derived from the Spaulding manuscript. The foregoing clearly and forever proves that his point is not sustained, and that the historical portions of the Book of Mormon are not derived from Spaulding's writings.

I have proved that the story in possession of Mr. Rice was the self-same document that Mr. Spaulding wrote; that this story is now in print and may be read by all; that it contains neither names nor subject matter that resemble anything within the pages of the Book of Mormon; that the testimonies given in the book of Mr. Patterson are self-evidently false and contradictory, being based not upon what the witnesses themselves knew, but rather upon the cunningly devised conspiracy and lies of men who combined to destroy the value of the Book of Mormon, but who were thwarted in their designs by the mysterious providences of God.

There remains nothing further to do than to add my testimony, which I do, that the Book of Mormon is of divine origin; that it was revealed to Joseph the Prophet by an angel of God; and translated from the plates by the power of God, and is given to the world for the benefit and salvation of mankind.

THE LIFE AND LABORS OF SIDNEY RIGDON.

BY JOHN JAQUES, ASSISTANT CHURCH HISTORIAN.

V.

At a meeting in Nauvoo, on Sunday, October 22, 1843, Elder Rigdon preached half an hour on "Poor Rich Folks." He also preached there November 5. On the 29th, he spoke at a meeting of citizens of Nauvoo, to adopt a memorial to Congress in regard to the Missouri troubles.

January 30, 1844, a Millerite preached in the Assembly Room to a full house, and Elder Rigdon replied to him.

Sidney Rigdon, postmaster, published a lengthy appeal to the Legislature of the State of Pennsylvania, setting forth the grievances he had suffered through the persecution against The Church by the State of Missouri, concluding as follows:

"Under all these circumstances, your memorialist prays to be heard by your honorable body touching all the matters of his memorial. And as a memorial will be presented to Congress this session for redress of our grievances, he prays your honorable body will instruct the whole delegation of Pennsylvania, in both houses, to use all their influence in the national councils to have redress granted."

On February 6, Joseph, Hyrum, Sidney and the twelve apostles, and their wives, had supper and a pleasant time at Elder John Taylor's.

Joseph, Hyrum and Sidney met with the twelve apostles in the Assembly Room on the 23rd, concerning the contemplated Oregon and California Exploring Expedition. Joseph said: "I

told them I wanted an exploration of all that mountain country. Perhaps it would be best to go direct to Santa Fe. Send twenty-five men: let them preach the Gospel wherever they go. Let that man go that can raise $500, a good horse and mule, a double-barrel gun, one barrel rifle, and the other smooth bore, a saddle and bridle, a pair of revolving pistols, bowie knife and a good sabre. Appoint a leader, and let him beat up for volunteers. I want every man that goes to be a king and a priest. When he gets on the mountains, he may want to talk with his God; when with the savage nations, have power to govern, etc. If we don't get volunteers, wait till after the election." A number of brethren volunteered to go.

On the evening of Sunday, 25th, at a prayer meeting in the Assembly Room, Joseph said, evidently in reference to the same subject, "I gave some important instructions, and prophesied that within five years we should be out of the power of our old enemies, whether they were apostates or of the world, and told the brethren to record it, that when it comes to pass they need not say they had forgotten the saying."

Sidney Rigdon met Joseph and several other brethren in council in the Assembly Room, March 19. On Sunday, 24th, Sidney addressed the meeting at the stand.

Elder Rigdon attended conference, April 6, and addressed the audience, morning and afternoon. In commencing, he said:

"It is with no ordinary degree of satisfaction. I enjoy this privilege this morning. Want of health and other circumstances have kept me in silence for nearly the last five years. It can hardly be expected that when the violence of sickness has used its influence, and the seeds of disease have so long preyed upon me, that I can rise before this congregation, only in weakness. I am now come forth from a bed of sickness, and have enough of strength left to appear here for the first time in my true character. I have not come before a conference for the last five years in my true character. I shall consider this important privilege sacred in my family history during life."

He continued relating incidents connected with the history of The Church, testifying to its being the work of God, and he (Sidney) had gazed in visions on the glory of God in days gone by.

He also addressed the conference on Sunday, 7th, and on the 8th.

A meeting was held at the stand, on the 27th, to give instructions to the elders going out electioneering. President Rigdon and William Smith addressed the meeting.

On the 8th of May, in the case of Francis M. Higbee *vs.* Joseph Smith, before the municipal court of Nauvoo, on writ of *habeas corpus*, Sidney Rigdon was one of the counsel for Smith and was also one of the witnesses.

Joseph and Sidney attended a prayer meeting on the 11th.

At a state convention in the Assembly Hall, on the 17th, Sidney Rigdon addressed the meeting. It was voted that General Joseph Smith be the choice of the convention for President of the United States, and Sidney Rigdon, Esq., for Vice-President.

Writs were expected from Carthage, on the 25th, for the arrest of Joseph Smith, on two indictments, one charging false swearing, on the testimony of Joseph H. Jackson and Robert D. Foster, and the other charging "polygamy or something else," on the testimony of William Law. Francis M. Higbee had sworn so hard that Joseph had received stolen property, that Higbee's testimony was rejected. After a long talk with Edward Hunter, Hyrum Smith, Dr. W. Richards, William Marks, Almon W. Babbitt, Shadrach Roundy, Edward Bonney and others, Joseph concluded not to keep out of the way of the officers any longer.

The same day, Sidney Rigdon resigned the office of Postmaster of Nauvoo, and recommended Joseph Smith as his successor.

On the 14th of June, Sidney Rigdon wrote to Governor Ford on the situation in Nauvoo and adjacent places, relating the Nauvoo *Expositor* matters and suggesting the dispersing of all uncalled for assemblies, and letting the laws have their regular course. Sidney concluded thus: "I send this to your excellency as confidential, as I wish not to take any part in the affair, or be known in it."

Joseph Smith was arrested, June 25, by Constable David Bettisworth, on a charge of treason against the State of Illinois, on a writ granted the day before, upon the oath of Augustine Spencer. Hyrum was arrested the same day, on a similar charge, on a writ granted on the 24th, on the affidavit of Henry O. Norton. The two prisoners were taken to Carthage jail.

On the 26th, Joseph said: "Poor Rigdon, I am glad he is gone to Pittsburg, out of the way; were he to preside, he would lead the Church to destruction in less than five years." It might have been said before, that when they were in Ohio, returning to Kirtland from a mission to Canada, in 1837, Joseph carried Sidney, who was sick, weak and scared, upon his (Joseph's) back and waded in the night through a swampy cross-country, and they thus escaped from mobocratic enemies, who were waiting in the regular road to seize them.

Joseph and Hyrum were shot and murdered in Carthage Jail by the mob, on the evening of the 27th.

"Murder most foul, as at the best it is." But this in spite of honor's sacred pledge of safety, given by the governor. An everlasting blot on Illinois' escutcheon.

Willard Richards and John Taylor were with them in jail when the crime was committed. Brother Taylor was shot and severely wounded by the mob, at the same time.

Upon that fatal day, of the twelve, Brigham Young, Orson Hyde, and Wilford Woodruff were in Boston; Heber C. Kimball and Lyman Wight were in Philadelphia and New York; P. P. Pratt was on a canal boat between Utica and Buffalo, N. Y.; George A. Smith was in Jackson Co., Michigan, and Amasa Lyman was in Cincinnati. On hearing the sad news, they started for Nauvoo.

President Sidney Rigdom arrived at Nauvoo from Pittsburg, August 3. Elders P. P. Pratt, W. Richards and Geo. A. Smith invited him to meet in council on the morning of the 4th, which he agreed to.

On Sunday, 4th, Elders Pratt, Richards and Smith, met in council and waited an hour for Elder Rigdon, who excused himself afterwards by saying he was engaged with a lawyer.

At 10 a. m., at the meeting at the stand, "Elder Rigdon preached from the words: 'For my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord.' He related a vision which he said the Lord had shown him concerning the situation of The Church, and said there must be a guardian appointed to build The Church up to Joseph, as he had begun it.

"He said he was the identical man that the ancient prophets had sung about, wrote and rejoiced over, and that he was sent to

do the identical work that had been the theme of all the prophets in every preceding generation. He said that the Lord's ways were not as our ways, for the Lord said He would 'Hiss for the fly from the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria,' and thereby destroy his enemies; that the time was near at hand when he would see one hundred tons of metal per second thrown at the enemies of God, and that the blood would be to the horses' bridles; and that he expected to walk into the palace of Queen Victoria and lead her out by the nose, when no one would have the power to say, 'Why do ye so?' and, if it were not for two or three things which he knew, this people would be utterly destroyed, and not a soul left to tell the tale."

His talking in this strain showed that his mind was failing.

"Elder P. P. Pratt in referring to the remarks of Brother Rigdon, on a subsequent occasion, said, 'I am the identical man the prophets never sang nor wrote a word about.'"

In the afternoon, "Elder William Marks, president of the Stake, gave public notice (at the request of Elder Rigdon) that there would be a special meeting of The Church at the stand, on Thursday, the 8th instant, for the purpose of choosing a guardian (president and trustees).

"Dr. Richards proposed waiting till the twelve apostles returned, and told the Saints to ask wisdom of God.

"Elder Grover proposed waiting to examine the revelation.

"Elder Marks said President Rigdon wanted the meeting on Tuesday, but he put it off till Thursday; that Elder Rigdon was some distance from his family, and wanted to know if this people had anything for him to do: if not, he wanted to go on his way, for there was a people numbering thousands and tens of thousands who would receive him; that he wanted to visit other branches around, but he had come here first.

"Elder Rich called upon William Clayton, and said he was dissatisfied with the hurried movement of Elder Rigdon. He considered, inasmuch as the twelve had been sent for and were soon expected home, the notice for meeting was premature, and it seemed to him a plot laid to take advantage of the situation of the Saints."

THE SOUTH AFRICAN WAR.

BY DR. J. M. TANNER, PRESIDENT OF THE STATE AGRICULTURAL COLLEGE, LOGAN, UTAH.

V.

As soon as it became evident to Great Britain that the first expedition of the troops to South Africa were insufficient to accomplish the purposes of the campaign, the number of soldiers was very materially increased, and, after repeated defeats of both General Buller and Lord Methuen, the English concluded to make a still further increase of the army and place it under the direction and control of England's greatest soldier, Lord Roberts. As Lord Roberts would necessarily need the aid of railroads, since the mobilization of the army was a matter of great interest and importance to the strategic movements of his forces, Lord Kitchener was dispatched to his assistance. Lord Kitchener had made a great reputation as an engineer in the campaign against the Mahdi on the upper Nile. For weeks and weeks every effort of General Buller to break the barriers at the Tugela River in Natal, and Lord Methuen's efforts to move beyond the Modder were successfully frustrated by the Boer armies.

The most important campaign of the last thirty days has been that waged by Lord Roberts for the Relief of Kimberley and the defeat of General Cronje's army. After Lord Roberts had secured an army of about forty-five or fifty thousand soldiers, variously estimated, he undertook an attack upon General Cronje with a view of giving to Kimberley immediate relief. As soon as this enormous army had been concentrated in the immediate neighborhood of

Cronje's men, the latter became perfectly aware that his position was untenable and therefore made immediate preparations for the relief of his artillery, which it was his purpose to prevent from falling into the hands of the enemy. The artillery and a certain number of men—the number at this time cannot be definitely stated—withdrew from the Boer forces with a view to escape, and especially with a view of protecting their artillery which it was hoped might be placed beyond the reach of the English, to be used later on in a defense of the Republics against the attacks of the English. The English had so recruited their cavalry as to make it impossible for Cronje to escape.

On the 15th of February, General French succeeded in marching into Kimberley, the Boers having retired after finding that it was impossible to maintain their position any longer in this siege. Then began what will undoubtedly be known in history as one of the most celebrated retreats and defenses ever offered by heroic army. With an army of four thousand men, General Cronje for upwards of ten days withstood the English and made it possible for a portion of his men to escape with their artillery. This defense is remarkable, too, from the fact that it was conducted without the aid of any artillery whatever. Little by little, Cronje made his retreat in the direction of the capital of the Orange Free State until he reached a place called Paardeberg, in the bend of the Modder river. Here he began a system of defense by burrowing into the sand and so entrenching his men that the artillery fire had but little effect upon them. The Boers were surrounded on all sides. They had in their camp women and children and a limited amount of provisions. The most they could do was to wait the attack of the enemy, who when he appeared within a sufficiently close range, was fired on by the Boers who were entrenched in the embankments which they had made for their defense. The British, however, had at their command every aid of modern warfare. With their baloons they were able to ascend to a distance beyond the reach of the Boer gun, and there look down with their glasses upon the entrenched Boers and furnish information to the besieging army. It became evident to all the world that Cronje's position could not be very long maintained; but the marvel of it was that he should hold out day after day against the expectations of

every one. Finally he surrendered. There can be no doubt that Cronje's defeat and surrender was attended with certain advantages which he derived in placing his artillery, and perhaps a certain number of men, beyond the reach of the English.

It is impossible to say just how large the Boer forces are. There are no available statistics, and the numbers given to us are of the roughest sort of estimates; they may be taken as mere guesses. Cronje is said to have had as many as twelve thousand men. This was the number given by the early English critics. That number was given when the English were excusing Lord Methuen's inability to make any further headway. If it be true that Cronje had that number of men, it is evident that the British got but a small fraction of his army. Others estimated the army as eight thousand—probably a more correct estimate. But even if that estimate is to be accepted as correct, then it is evident that he must have succeeded well in liberating a considerable portion of his army before his final surrender.

The battle, then, of Paardeberg and the surrender of General Cronje constitute another important landmark in the history of the South African war. This surrender occurred on the 27th of February, twelve days after the relief of Kimberly and on the anniversary of the battle of Majuba Hill, where the English, in 1881, had met terrible defeat at the hands of the Boers.

The day following Cronje's surrender, news of the relief of Ladysmith came, and England now went wild with joy. For week after week General Buller had been massing troops on the frontier of Natal and had made his way, little by little, across the Tugela and over the kopjes in the direction of the beleaguered city of Ladysmith. For months, this garrison had been under constant fire and their provisions had become now so exhausted that General White informs us that he could hardly have held out beyond the 2nd of April. The rations had fallen to half a pound of meal a day and the ranks were decimated by disease, and the beleaguered garrison were falling more and more into a desperate condition. This relief was a most fortunate one as it might have resulted in the loss of thousands of lives had it been delayed many days longer. Twelve thousand troops early in the campaign had been shut up in this fort, and it was the purpose of Lord

Buller to relieve this portion of the English army. But it is said to have cost him something like four thousand men. Of course, these losses are not large when compared with those that befell the people of the United States during the civil war, or with those that befell the French and Germans during the Franco-Prussian war of 1870-71. When, however, the horrors of modern warfare are considered, and the small number of those opposing the English, are taken into account, the loss seems indeed unfortunate.

The English now have relieved the two most important garrisons. Mafeking is still besieged, though it is thought that any day news of the relief of that garrison may be announced. Since the relief of Ladysmith and Kimberly, the fighting, for the most part, has been in the Republic of the Orange Free State and within about twenty miles of its capital, Bloemfontein. It is hardly possible that the Boers intend to make any prolonged and stubborn resistance against the march of Lord Roberts with his fifty thousand soldiers to secure the Orange Free State capital. From a political point of view, the fall of the capital may have some importance. It may dampen the ardor of some of the Free Staters. But its capture will have no strategic importance whatever. Its location and surroundings are not adapted for a prolonged defense. The resistance of the Boers in that part of Africa has no doubt another purpose than that of an attempt to prevent the fall of Bloemfontein, and though their resistance is not a stubborn one, resulting in considerable loss to the English, it must be evident that the Boers are somewhere concentrating their forces and so arranging their part of the campaign as to force an attack where they will have the best opportunities of defense.

The world just now is curious to know where the Boer army is concentrated, whether somewhere at the Vaal river, or whether they are making preparations for a final stand at Johannesburg—the great mining camp—and Pretoria, the capital of the Transvaal. If the Boers are determined to resist to the end, it is not unlikely that the siege of Pretoria may prove to be one of the most interesting in the annals of the war. Upon the fortifications of this capital and the ability of the Boers to offer a prolonged resistance, I shall have something to say in another article.

Not the least interesting of the features of this war are the

sentiments engendered throughout continental Europe, and especially of the opinions entertained by the American people. The people of England are not altogether agreed upon the necessity of this unfortunate war, but they are practically agreed upon the intention of pursuing it to a successful issue. In London, a number of the leading editors have resigned their positions rather than support the policy of the paper against the pronounced convictions they hold upon the injustice of the war. A peace committee in England has gotten out an appeal. In that appeal a demand is made for a cessation of hostilities and a complete abandonment of the war. It is not necessary to say that such an appeal will prove entirely futile; the committe represents but an insignificant minority, and has not behind it sufficient leadership to give it any grave consideration at the hands of the English government. The address sent out, however, is important as illustrating the views entertained by the extreme opponents of the war. I submit this report as illustrating the feeling of the strong anti-war party, or, perhaps, I should say faction, now contending for the cessation of hostilities:

To Our Fellow-Countrymen:

We appeal to you to stop the war. It is an unjust war which ought never to have been provoked. It is a war in which we have nothing to gain, everything to lose. To "put it through" merely because we are in it is to add crime to crime.

And all for what? Why are our sons and our brothers killing and being killed in South Africa? Why are happy homes made desolate, wives widowed, and children left fatherless?

Let us face the facts! There would have been no war if we had consented to arbitration, which President Kruger begged for, but which we haughtily refused. There would have been no war if the government had counted the cost. There would have been no war if the capitalists at the gold fields had not hoped it would reduce wages and increase dividends. There would have been no war but for the campaign of lies undertaken to make men mad against the Boers.

And who are the Boers? The Boers are the Dutch of South Africa, white men, and Protestant Christians like ourselves. They read the same Bible, keep the same Sabbath, and pray to the same God as ourselves. They believe that they are fighting for freedom and fatherland, with the unanimous support of Europe except Turkey.

What are we fighting for? We have been at war for three months, thousands have been killed and wounded, but to this day neither side knows what the other is fighting for. Each side asserts that the other is fighting for something which the other denies that it wants.

Why not call a truce? We might then get to know for the first time what is the real difference between us. And when we had in black and white what each side wants, we should then be able to see what could be done to arrange matters. If we could not agree on a settlement, then we ought to refer the difference to arbitration.

If we "put it through" what does it mean? The sacrifice of the lives of twenty thousand of our brave sons. The slaughter of at least as many brave Boers. Hard times for the poor at home. Dislocation of trade. The increase of taxation. The waste of one hundred million pounds of our hard earned money. And in the end conscription!

Is the game worth the candle? If we wade through blood to hoist the Union Jack at Pretoria, our difficulties will then only have begun. We shall have conquered a people we cannot govern. If we try to govern them against their will, we shall have to keep fifty thousand soldiers in their country.

We do not want another Ireland in South Africa. Therefore, we appeal to you to stop the war and stop it now!

Signed on behalf of the "Stop-the-War Committee."

JOHN CLIFFORD, D. D., Chairman of General Committee.
SILAS K. HOCKLING, Chairman of Executive.
W. M. CROOK, Hon. Secretary.

In the United States, it may safely be said, there is no very strong sympathy which favors the policy that led to the declaration of war between England and the Boer Republics; and yet on the whole, the people of this country are not anti-English —they say nothing in disparagement of England's principles of goverment, her colonial policy, nor of the liberality manifested in her institutions. It is hard, however, to convince the American people generally that the war might not have been honorably avoided.

Whether or not at this time, March 13th, President Kruger, as is rumored, is suing for peace, cannot now be determined, but it is safe to say that any effort on the part of the presidents of these republics to secure peace on any other terms than that of absolute surrender and annexation will prove fruitless. It is certain, however, that there is a growing feeling throughout the United States

that hostilities should cease; that the reason for the war did not constitute a substantial *causus belli*, and now that England has regained in some measure her military prestige, she can afford to come to some sort of terms not altogether too humiliating to the republics. On the other hand, an appeal from Presidents Kruger and Steyn in the interest of peace may be a witness that they wish to bear to all the world that they would gladly evade or escape what seems to the rest of mankind unnecessary bloodshed. It may be, too, that they desire to bear evidence to their people that England not only now seeks but has always sought the annihilation of these Dutch republics, and to convince their followers that the struggle is against an effort on the part of England to make the annihilation of the Transvaal and the Orange Free State complete. If this diplomacy should arouse a feeling of desperation in the breasts of the Boers, they will resist to the end. They are now undoubtedly preparing fortifications which are to mark the final struggles in this war. If the defense is planned with that skill and strategy which critics of military science believe will be planned by the Boers, the struggle is by no means over, the end is not in sight, and bloodshed and human suffering will pervail in the last degree.

It may be remarked that Russia is at present undoubtedly taking advantage of England's engagements elsewhere. She is pressing her policy on the Persians who have recently accepted a loan from Russia. Russia is rapidly increasing an anti-English sentiment in Persia. It may be, too, that with a view of devouring Afghanistan that the rulers of that country will first be made mad. Whatever may be the present strength of Russia and her ability to cope with Great Britain, it is certain that in view of the Russian policy, at present all conditions are in favor of Russia. How England is to cope with Russia's aggressive policy, is a matter of the most unsatisfactory speculation from an English point of view. From the war in South Africa, from the difficulties and intrigues of Central and Eastern Asia, it can be easily seen how the most obscure nation and even tribe of people may become an apple of discord among the great European powers. The words of the Peace Conference have scarcely lost their ring, and in the midst of their dying echoes are seen the most gigantic preparations for

war that have been carried on within a quarter of a century. The war in South Africa is also teaching us the dangers of military intoxication. Military heroes of the world today overshadow the civilian from every point of view. One is naturally led to ask, what the end of it will be. Is it possible for such military preparations to go on year after year under the fever of excited national prejudices, without leading to dire national calamities. When the struggle now going on shall be over, the problems of peace will be further from solution than ever.

GIVE YOURSELF.

"What can we do for you?" asked the church visitors of the poor old soul whom they found on the pallet of straw in the attic. They thought she would say "bread," "fuel," "covering," for she lacked all of these. "What do you want?" "People," she said; "send some one to talk to me. I am lonely."

It is kind treatment that the weary world most needs. To Artabazus, a courtier, Cyrus gave a cup of gold, but to Chrysanthus, his favorite, he gave only a kiss. Whereupon the courtier said, "Sire, the cup you gave me was not so good gold as the kiss you gave Chrysanthus."

Many a heart will still be hungry, vacant, famished and aching after receiving magnificent presents, because the giver is not in his gift. Only the heart can feed the heart. Many a noble heart has starved 'mid plenty because its famished affections were not fed.

You cannot send the best of yourself in a ton of coal, a book, a doll or a check. It will not go without you. You must go with it. Give yourself; this is what your friend wants.—*Success.*

EDITOR'S TABLE.

MISSION WORK.

That the work of God is growing in the world is strongly attested by the reports for the year 1899, printed in the organs of the Church published in the various mission fields of the earth.

It appears from the *Millennial Star* that in Great Britain and on the continent there were five hundred and eighty missionaries laboring in the field, including eleven ladies, and that the result of their labors in baptisms was as follows: in Britain, 416; in Scandinavia, 433; in Germany, 168; in Switzerland, 118; and in the Netherlands, 278; making a total of baptisms of 1413, or a trifle over an average of two and one-half baptisms for each missionary in the field. There is a total membership in Europe, including children under eight years of age, of 13,858.

From the *Southern Star*, the report for 1899 shows that there were four hundred and ninety-three missionaries in the Southern States, with a total membership including children, of 10,251. There were 1298 baptisms, resulting as near as need be in the same average to each elder as in Europe; namely, a little over two and one-half baptisms to each.

The reports from other missions in the United States and in the islands of the sea, are not at hand, so that the effect of the labors of that other number of perhaps seven-hundred missionaries abroad in these fields in 1899, can not be definitely stated, but can only be surmised from the figures quoted. However, it will not be far wrong to say that at least four thousand new converts are added yearly to the Church by its missionaries outside of the

organized stakes of Zion. The ratio between the number of elders engaged and the increased membership varies in quite large proportions in various conferences; in some sections of the European Mission, it ranges from one-half to nine per missionary.

But baptisms do not indicate all the success of the work. The silent labors of the elders find expression in many other ways than in baptisms. The good which they teach is far-reaching, and appears in places and at times often where and when least expected. As an example of what "Mormon" doctrine has done in the world, aside from its immediate effect for blessing on those who have joined the Church, the reader is referred to the article, "Silent Forces," by Elder Henry W. Naisbitt, in this number of the ERA. But apart from the good example set by the Saints in temporal affairs and as a religious community, good ensues daily to those who are actively engaged in the missionary work. Their sacrifices in the outlay of means, in giving up positions, in absence from loved ones, in business enterprises suspended or set aside, all tend to make them stronger and better, and to love the cause with more enduring love. And this activity and sacrifice does not fall alone upon the elders abroad: it is borne as a duty, and understood as a grave responsibility, by wives, parents and children, and society as a whole, at home. So that all are blessed and benefitted in proportion to the sacrifice made; and thus advantages accrue on every hand from this wonderful missionary work of the Latter-day Saints—a work that stands alone and distinct in all the world, just as the divinely revealed doctrines of the Church stand apart as the only true light and way of salvation to the nations.

DEATH OF CHIEF WASHAKIE.

The old Indian Chief Washakie is dead. He passed away to the happy hunting grounds on Tuesday, February 20, 1900. He died in his tepee on the Shoshone reservation, near Lander, Wyo-

ming, at the good old age of eighty-six years, after being the ruler of his people for over fifty years. He was the peace-chief of the red men, and his death recalls many incidents in the history of northern Utah and the country surrounding. He was a vigorous and war-like prince among the Indians in the days of the buffalo when the smoke of the wigwam curled upward from beside the willow copse in every valley. He grew to manhood before the westward press of civilization threw the early stragglers of the white race into the devious paths of his hunting grounds, and he lived to see the whole wild country west of the Mississippi pass from the native American to the aggressive white race from the mysterious East.

He early saw the futility of trying to stem the tide of colonization, and was instrumental, on the contrary, in subduing the war spirit in unfriendly tribes and in the young warriors of his own following. He became the firm friend of the whites, and rendered them valuable aid when their border settlements were threatened by hostile bands. In the early 50's, President Brigham Young sent missionaries to Washakie to make peace with him and his tribe, for it was the policy of the Big Captain of the "Mormons" to be friendly with the red man, to feed instead of fight him. The Indian chief became a warm friend of Brigham Young and the "Mormons," and did all he could to keep his young warriors in submission and prevent them from shedding human blood. In this way, much evil and destruction were prevented.

Washakie and his large band of followers were regular visitors in the valleys of the north, prior to 1868. President Francis A. Hammond of San Juan Stake, a friend and great admirer of the old chief, has given the ERA the following description of him, and an account of such a visit to Huntsville, in Ogden Valley, in the early part of September, 1866:

> With a large number of his tribe, eight under-chiefs or councillors, and a small host of squaws and papooses, he called on us. They were all well dressed in tidy buckskin clothing, and were as fine a looking set of wild people as I have ever seen west of the Missouri river. We entertained them with the best we had—beef, flour and vegetables piled up in heaps on the public square. In turn, the kind-hearted chief, with his warriors and braves, entertained us with a sham battle between his

tribe, the Shoshones, and the Sioux. This was performed in the real style of Indian warfare. With the horrid Indian whoop that fairly made the blood curdle in the veins of us pale faces, they advanced with break-neck speed, delivered their shots or arrows, then would suddenly wheel round and ride away with their bodies low down on the sides of their ponies to shield themselves from the shots of their enemy. They also illustrated their method of scalping. They slid from their ponies, severed an imaginary scalp, and were again astride of the animals as quick as thought.

Washakie was the finest looking Indian I ever saw, graceful and dignified, with a mild and kindly look beaming from his large, black eyes set well and wide apart in a broad, high forehead; his copper-colored countenance seemed full of benevolence, his form, commanding. He was six feet tall, well-built, with small hands and feet; a large well-formed nose. He was a great friend of the Prophet Brigham, and after he became acquainted with the teachings of President Young and the "Mormons," he lived at peace with all Indian tribes. Brother George Hill, Indian missionary, visited his tribe, and succeeded in baptizing a number of them, but Washakie himself was never baptized by an elder of the Church. He believed in our people, and was their life-long friend, and I think his desire was to live in their midst, and he would have done so had not sectarian influence with the government severed him and his people from the "Mormons," and caused them to be corralled on a reservation.

In 1868, Washakie, in company with the head chiefs of the Bannocks, met General Sherman and others at Fort Bridger, and negotiated the famous treaty that gave the Wind River Reservation to the tribe. It is related that after the Sioux campaign, General Grant, who was a great admirer of the Shoshone chief, made him a present of a costly saddle and bridle. Washakie received the gift in silence, and when asked by the interpreter why he did not thank General Grant, the chief replied: "Do a favor to a Frenchman, he feels it in his head, and his tongue speaks: show a kindness to an Indian, and he feels it in his heart. The heart has no tongue."

The body of the old chief was laid to rest in the military cemetary at Fort Washakie, on February 23. In the funeral procession there were over two thousand people. He was given a burial such as captains holding commissions in the army are granted, and the Episcopal service was read at the grave by Reverend John Roberts,

who, it is reported, had baptized the chief. The soldiers fired three volleys as a salute, and as the mournful notes of taps rang out on the clear air, the body of the peaceful ruler, the noble brave, the white man's friend, was lowered into the grave.

And so passed a wonderful personality from the midst of a dwindling race, once the monarchs of the West, now the simple, soldier-guarded reservation wards of a mighty nation of conquerors.

NOTES.

Aim high and don't forget at what you are aiming.

Be sure that every one of you has his place and vocation on this earth, and that it rests with himself to find it. Do not believe those who too lightly say, "Nothing succeeds like success." Effort—honest, manful, humble effort—succeeds by its reflected action, especially in youth, better than success, which, indeed, too easily and too early gained not seldom serves, like winning the throw of the dice, to blind and stupefy.—*Gladstone.*

Prof. Schurman, of Cornell University, a leading thinker and educator of the United States, and late of the Philippine commission, has startled the religious world by announcing that the government should formulate a religion fitted for the wants of the Filipinos. He fears evil will follow the present Catholic influence, and perceives the still worse trouble of permitting the hundreds of contending sects with their contradictory doctrines to invade the islands. Such a medley of religions would distract the natives, and lead them to distrust more than ever, everything that comes from America. The scheme does more credit to the Professor's kindness of heart than to his ability to devise the practical. Then again, the Professor seems to ignore the idea of the divine origin of religion. According to his philosophy, religion is only a man-made affair after all, which could be more readily evolved by a conglomerate convention of sectarian dignitaries than by quietly waiting on the revelations of God. But if a religion based on eternal truth, and coinciding with the word of God in the Bible, could be evolved, it would without doubt so resemble "Mormonism," divinely revealed, that a cry would be raised against it on every side.—*J. H. Ward.*

OUR WORK.

TITLE OF OFFICERS.

The question having arisen as to the title of the general officers of the Young Men's Mutual Improvement Associations, also the stake and ward officers, the matter was discussed at a meeting of the General Board recently, when it was decided that the general officers shall be entitled general superintendent and assistants; that the stake officers shall be entitled stake superintendents and assistants; and that the ward officers shall be entitled presidents and counselors.

These titles should be applied in all cases where the officers mentioned are referred to, so as to avoid confusion and promote order.

GENERAL CONFERENCE Y. M. M. I. A.

At a recent meeting of the General Board, it was decided that the annual conference of the Mutual Improvement Associations would be held on the 10th, 11th and 12th of June, 1900. These conferences are productive of much good, and essential to instil life into the associations in the organized stakes of Zion; and it is desired that all the superintendents as well as the presidents of these associations shall attend the meetings where they may be instructed concerning that which pertains to their calling, and keep well to the front in Mutual Improvement work. Some very important matters will be presented for consideration, and no

officer can afford to miss the instructions that will be given on this occasion. In passing, it should be remembered that on the first date mentioned, twenty-five years ago, the first improvement association, as such, was organized, and the general movement of the Y. M. M. I. A. received its beginning in the Thirteenth Ward, Salt Lake City. Doubtless some special exercise at the coming conference will be presented to fitly commemorate the event.

MANUAL 1900-1901.

A committee has already been selected to compile and edit the manual for the next season, which will be a continuation of the Dispensation of the Fullness of Times, from the Missouri exodus to and including the exodus from Nauvoo, and the settlement of Utah. This will be the second manual in the historical series, and the fourth manual in the series which have been recently issued for the associations. The manual to follow will undoubtedly comprise a discussion of the principles of the Gospel as believed in by the Latter-day Saints. Presidents and members of the associations should early begin the necessary arrangements to distribute the manuals so that at the beginning of the season, next fall, everything may be in shape to begin work immediately.

BOOK MENTION.

MORMONS AND MORMONISM is the title of a twenty-four page pamphlet by Charles Ellis, a non-"Mormon," and the author of several writings on Utah and her people. It is a readable exposition of the industry, education, religion and morals of the Latter-day Saints, and gives a chapter on "Anti-Mormonism and the New Crusade" which is very timely under present conditions. The pamphlet is valuable not only as home

reading, but as good information for investigators into conditions in Utah.

LIFE OF DAVID W. PATTEN, THE FIRST APOSTOLIC MARTYR, is the title of a booklet of seventy-seven pages by Lycurgus A. Wilson, printed and for sale by the *Deseret News*. In a familiar style, the life story of Apostle Patten is told with a view to interest the present generation in his devoted labors in the cause of God. President Lorenzo Snow, who owes his conversion to the Gospel to the testimony of Apostle Patten, furnishes an introduction to the "Life," in the course of which he says of the martyred apostle:

"Almost the last thing he said to me, after bearing his testimony, was that I should go to the Lord before retiring at night and ask him for myself. This I did with the result that from the day I met this great apostle, all my aspirations have been enlarged and heightened immeasurably. This was the turning point in my life. What impressed me most was his absolute sincerity, his earnestness and his spiritual power; and I believe I cannot do better * * * than to commend a careful study of his life to the honest in heart everywhere."

The book is full of testimony concerning healing, revelation and spiritual manifestations, as interwoven in the short but devoted life of the martyred apostle. It is dedicated to the missionaries of the Church, and will be found of value as a promoter of faith among the people.

THE TOPICAL BIBLE, by Orville J. Nave, LL. D., is a new arrangement of all the subjects and matter in the Bible in alphabetic order. It is valuable because all references to any given subject in the Bible may be found under the given heading. It contains nothing but the classified words of the Holy Bible, It is, besides being a concordance of topics, a cyclopædia of Biblical religion, history, biography, legal lore, illustrations, geography, arts, sciences, philosophy, manners and customs: in fact, it is a thorough, exhaustive and searching analysis of the Bible, arranged to save time in the study of the word of God. Dr. Nave, chaplain in the United States army, spent fourteen years arranging his materials, and has succeeded in his work so admirably that no person will wish to be without it. The book is for sale in Utah by Thomas Hull and Nephi L. Morris, Salt Lake City, who will mail it to any address on receipt of price which will be furnished on application.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

February 21st: Governor H. M. Wells arrived in Washington to be present at the meeting of Governors to arrange for the centennial celebration of the removal of the seat of Government from Philadelphia to Washington * * * Leslie E. Keeley, the inventor of the Keeley cure for the liquor habit died at his home in Los Angeles, California.

22nd: The governors of the arid land states ask Congress to delay action regarding arid lands for the present. * * * The secretary of the Interior recommends that no action be taken at present looking to the segregation of any portion of the Uintah Reservation for the purpose of restoring it to the public domain. * * * President Lorenzo Snow received notice of the death in Norway of Elder Henry Ward Berg, son of O. H. and Annie Nelson Berg, Provo.

23rd: The total casualty list in the Philippines for eighteen months is 3491. * * * J. A. McAllister of Logan was appointed to succeed M. W. Merrill as trustee of the Agricultural College.

25th: Mexicans and Yaquis engage in a battle near Guaymas, in which the former lose 227 men. * * * The ore and bullion shipments from Utah for the week ending 24th inst. weighed 4,592,638 pounds.

26th: A letter from Major R. W. Young to Governor Wells was received announcing:

"I have purchased a large bronze cannon weighing about 800 pounds from the Spaniards, with the carriage for mounting the same, and will ship the same at once to you, as a gift from me to the State of Utah. The gun was manufactured in 1776, our historic year. It bears the name Ganan, which might be translated 'they conquer.'"

27th: General Cronje and four thousand soldiers surrendered to Lord Roberts at Paardeberg at 7:45 a.m., the anniversary of Majuba. * * * The G. A. R. Department of Utah elected Major M. A. Breeden, Department Commander, at their session in Ogden.

March 1st: General Buller announces the relief of Ladysmith, after a siege lasting nearly four months, and there is great rejoicing in England. It is announced that the British casualty list in the Transvaal totals 12,834 to date. * * * The amended Porto Rican tariff bill has passed the House by a vote of 172 yeas to 161 nays. * * *

The Democratic State Convention nominated Hon. W. H. King for Congress by a vote of 338½ to 175½ for David C. Dunbar.

2nd: Hon. James T. Hammond is nominated for Congress by the Republican State Convention by a vote of 301 to 91 for William Glasman. * * * The Boers 6000 strong have re-formed at Osfontein and are said to be facing the army of Lord Roberts.

6th: Winston Churchill announces that the relief of Ladysmith has been effected at a cost of upward of 5000 officers and men, in an army only 25,000 strong. * * * The Salt Lake City Council granted a franchise to the Oregon Short Line, and Rio Grande Western railways for the erection of a union station in Salt Lake to cost not less than $200,000. * * * The initial meeting of the Democratic campaign was held at Mendon, Cache Co., Judge King and Hon. D. C. Dunbar, speakers.

8th: Governor Wells returned from the East. * * * Queen Victoria was hailed with demonstrations which outdid the Diamond Jubilee, on the occasion of the celebration of the victories which have transformed the South African campaign from reverse to success.

10th: Mayor Thompson of Salt Lake City signs the Union Depot Ordinance * * * John H. Benbroke on trial for the murder of Burton C. Morris, last July, was acquitted by the jury. * * * Presidents Kruger and Steyn ask for cessation of hostilities, and England looks for an early peace.

11th: In a battle with the Mexicans 200 Yaqui Indians are killed.

12th: The Federal Court rendered a decision in the case of the Ogden Water Co. vs Ogden City, giving plaintiff judgment for $11.183.32. * * * Lord Roberts' army reaches Bloemfontein.

13: The Utah Society of the Army of the Philippines was organized in Salt Lake City, Major F. A. Grant, president; H. Klenke, corresponding and Wm. E. Kneass, recording secretary; Nels Margetts, treasurer.

14th: The new monetary act, designed to increase the National bank circulation was signed and went into effect. * * * President Steyn has fled from Bloemfontein which was entered by Lord Roberts on the 13th and is now occupied by the British.

15th: In reply to a question concerning the offer of the United States to use its good offices for peace in Africa, England declares that no interference in the Transvaal war is desired.

16th: General Wheeler tells the War Department that the war in the Philippines is practically over. * * * The Senate passed the two million dollar Porto Rican relief bill. * * * As a result of the new financial act, over two hundred new national banks have applied to begin business.

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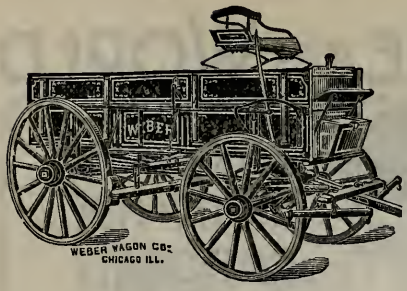

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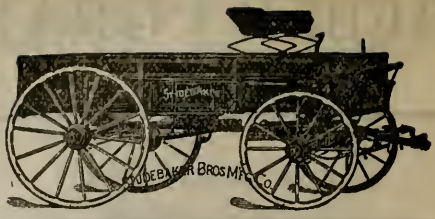

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